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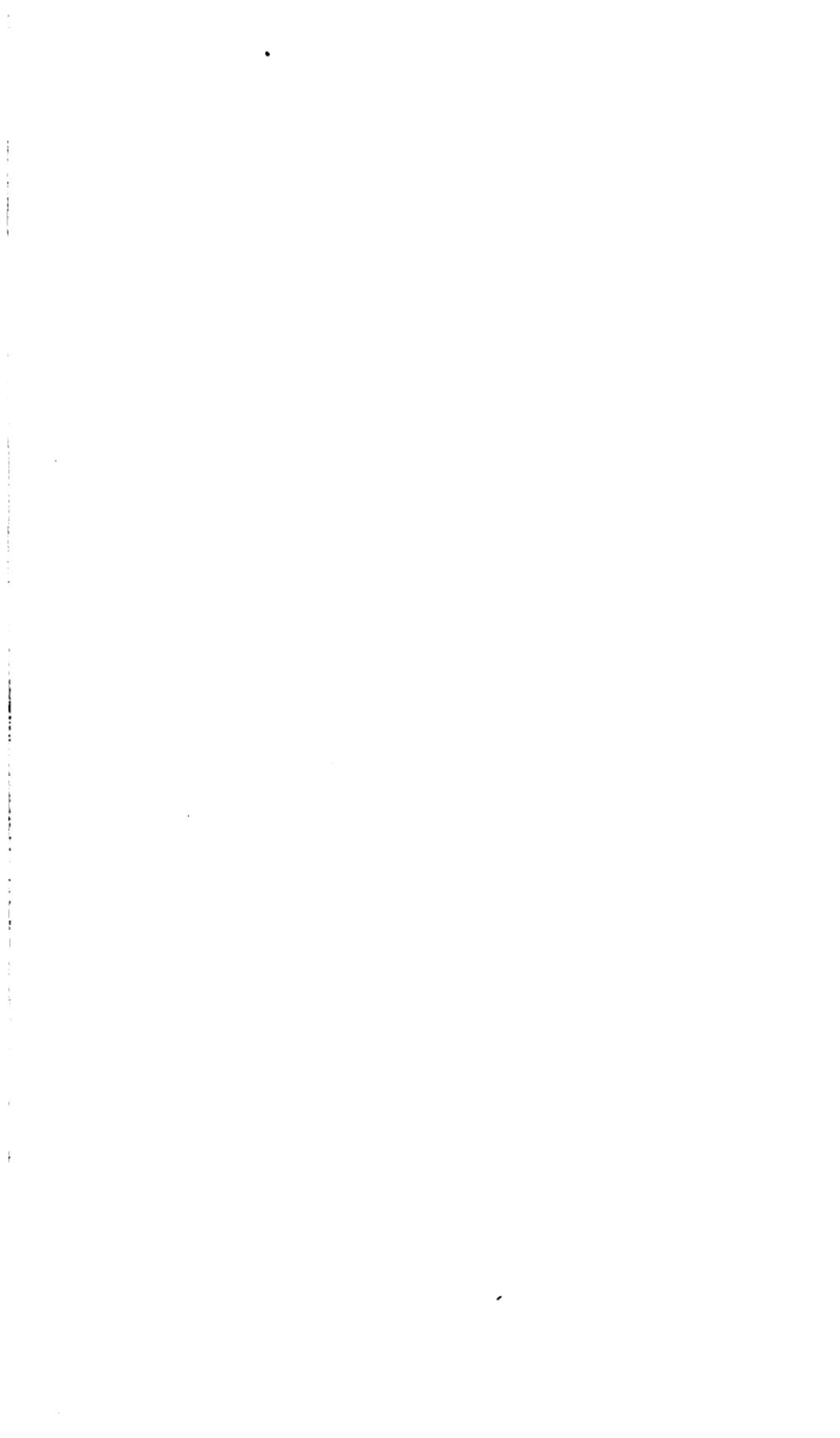


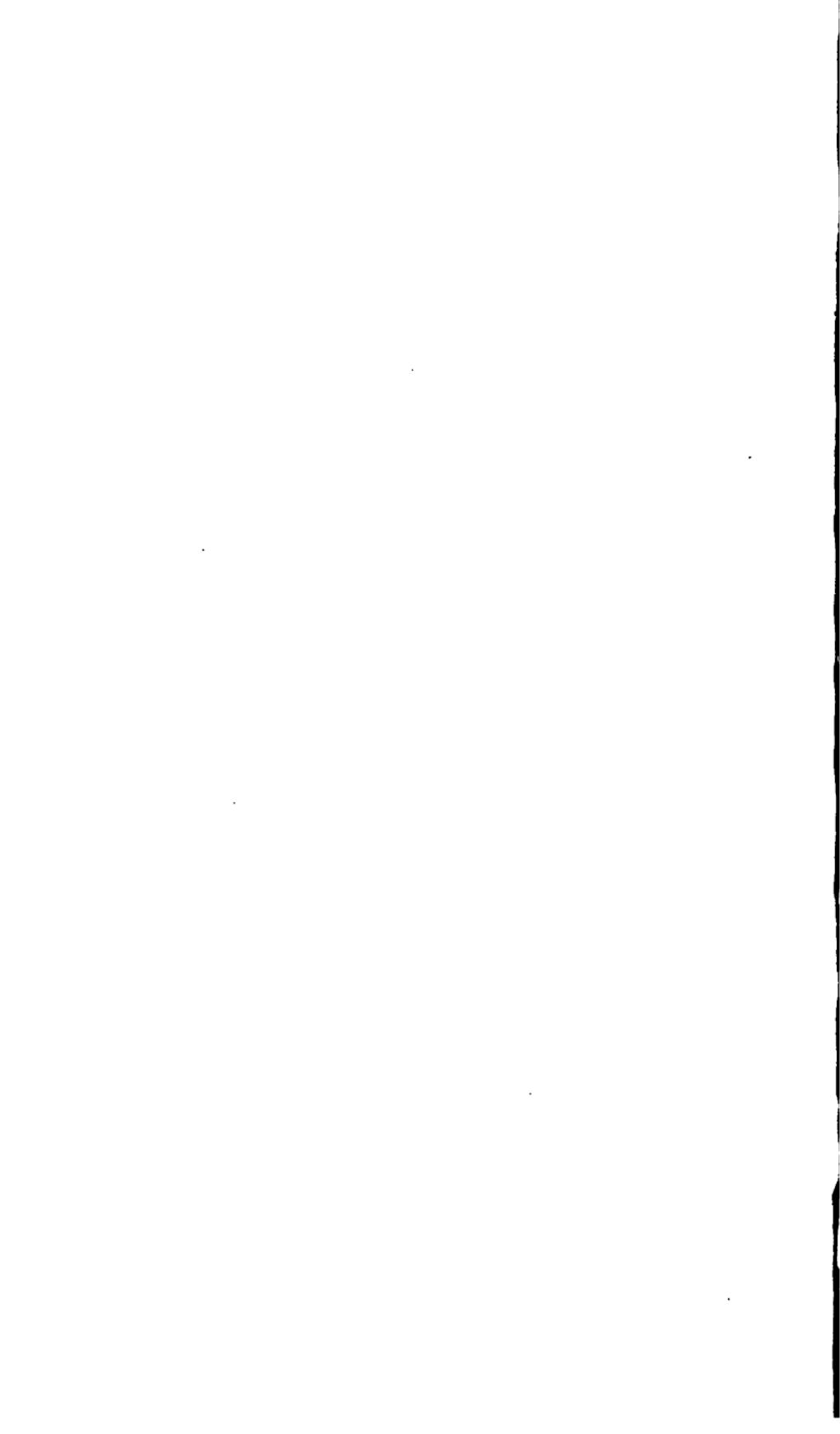
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INTERESTING  
HISTORICAL EVENTS,  
Relative to the  
PROVINCES OF BENGAL,  
AND THE  
EMPIRE OF INDOSTAN.

WITH  
A Seasonable Hint and Persuasive  
To the Honorable  
The COURT of DIRECTORS of the  
EAST INDIA COMPANY.

AS ALSO  
The MYTHOLOGY and COSMOGONY, FASTS  
and FESTIVALS of the GENTOOS,  
Followers of the SHASTAH.

AND  
A DISSERTATION on the METEMPSYCHOSIS,  
commonly, though erroneously, called the  
PYTHAGOREAN Doctrine.

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By J. Z. HOLWELL, Esq;

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PART III.

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L O N D O N :

Printed for T. BECKET and P. A. DE HONDT, near  
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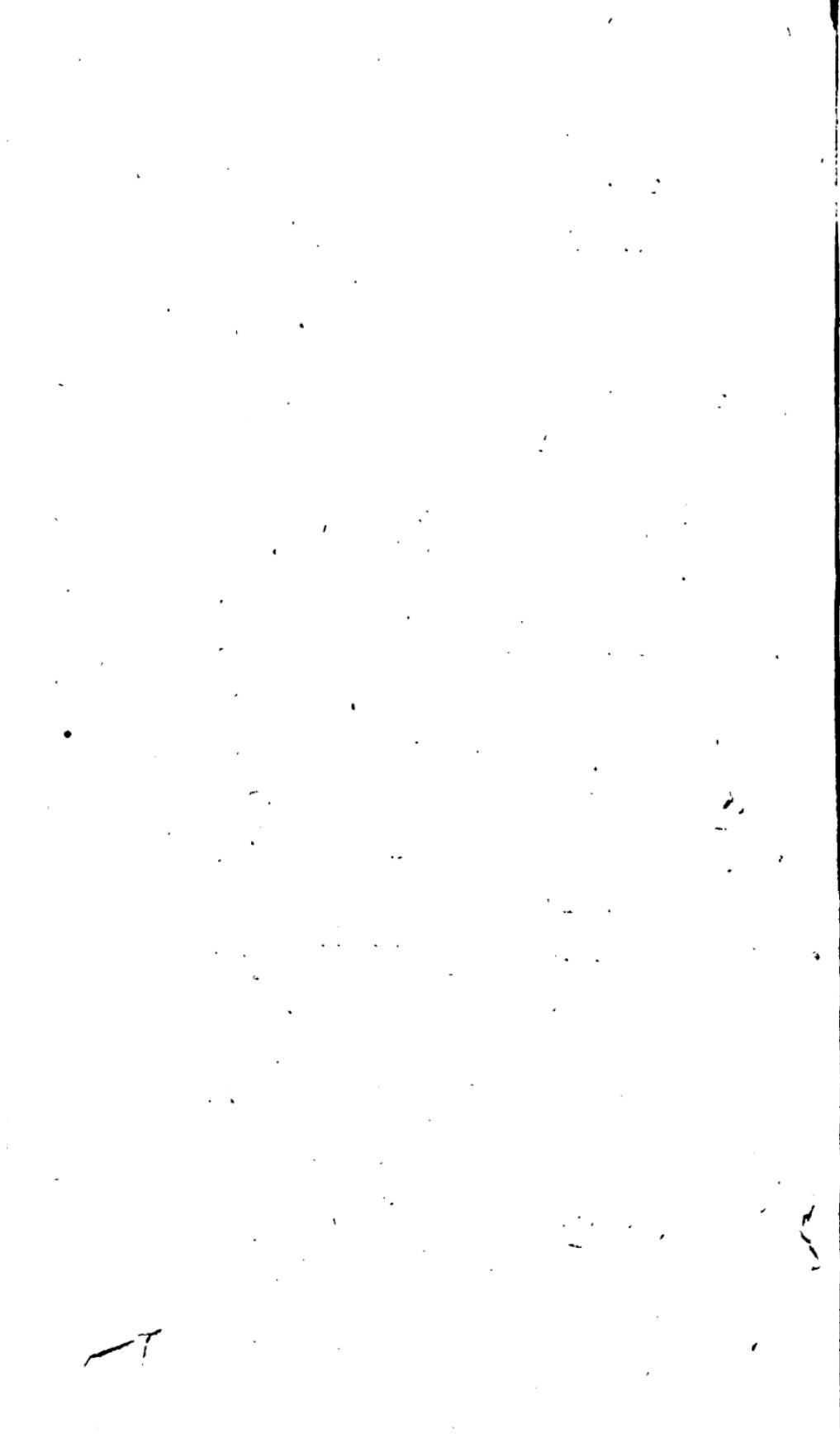
MDCCLXXI.



TO THE MOST NOBLE  
THE DUKE OF NORTHUMBERLAND,  
NOT MORE CONSPICUOUS  
FROM  
THE SPLENDOR OF HIS TITLES,  
THAN  
DISTINGUISHED BY THE LUSTRE OF HIS MERITS,  
BELOVED FOR HIS AMIABLE QUALITIES,  
REVERED FOR HIS PUBLIC AND PRIVATE VIRTUES,  
THE LOVER OF ARTS, THE FRIEND OF LEARNING,  
THE PATRON OF SCIENCE,  
THIS ESSAY  
(INTENDED TO RESCUE FROM ERROR AND  
OBLIVION THE ANCIENT RELIGION OF INDOSTAN)  
IS DEDICATED,  
BY (A LOVER OF TRUTH, AND AN ADMIRER OF  
HIS GRACE'S EXALTED CHARACTER)

J. Z. HOLWELL.





not be unprosperous. We invoke no aid to lead us on our way, but that POWER ALONE, which can ALONE ENLIGHTEN; that POWER! which in every age (but more particularly in some) has graciously been B pleased,

## ERRATA.

Par. 21. line 11, for *sort*, read *lot*.  
— 38. line 5, for *minutely circumstances*, read *minutely the circumstances*.  
— 46. the quotation from Howell marked thus " to be continued to the period.  
— 47. last line but one, for *and*, read *of*.  
— 69. line 13, for *his*, read *their*.  
— 80. line 18, for *to*, read *in*.  
— 82. last line but one, for *text*, read *test*.  
— 90. line 8, for *mankind*, read *man*.  
— 136. line 5 and 6, for *to exert his abilities in*, read *for the exertion of his abilities*.  
— 149. line 5 and 7, for *his*, read *their*.  
— 160. near the end of the paragraph, for *her*, read *their*.

## CHAP. VIII.

**A Dissertation on the Metempsycosis of the Bramins, or Transmigrations of the fallen Angelic Spirits; with a Defence of the original Scriptures of Bramah, and an occasional comparison between them and the Christian Doctrines.**

## INTRODUCTION.

## PAR T I.

WE have hitherto floated upon the materials which the wreck of *Calcutta* in the year 1765 afforded us, and now for the first time, launch out into the ocean of hypothesis and speculation upon our own bottom. Difficult and hazardous as our course is, we will hope our voyage may not be unprosperous. We invoke no aid to lead us on our way, but that POWER ALONE, which can ALONE ENLIGHTEN; that POWER! which in every age (but more particularly in some) has graciously been

B pleased,

pleased to convey a divine revelation to the  
HEART OF MAN.

2. Various soils and climates, as they influence the constitutions, so they do in part the dispositions of mankind ; and this it is, that may have made it necessary to dispense different modes of revealing the WILL OF GOD to the different parts of this (and possibly every other) habitable globe ; and as the minds of societies, and even nations, are subject, with all things else, to revolution and change ; it may also have been necessary to vary the mode of revelation *to the same people*, at different periods of time, as the immoral state, or imperfections of mankind may have indicated. The history of the world is pregnant with many instances in support of these probable conclusions, besides that of the double revelation to the Hebrews, the Mosaic, and the Christian : the minds of men are impressed by, and open to conviction, and the acceptance of TRUTH, under one peculiar form, which they will reject under another : How deeply then ought we to adore and reverence that supreme Being, who thus descends to model his commands, and inspire his chosen writers, in conformity to the weakness, and failings of his creatures ?

3. It

3. It is an allowed truth, that there never was yet any system of theology broached to mankind, whose first professors and propagators did not announce *its descent from God*; and God forbid, we should doubt of, or impeach the divine origin, of any of them; for such eulogium they possibly all merited in their primitive purity, could they be traced up to that state, notwithstanding many learned pens have labored to prove, that such a claim was generally a political imposition only; a suggestion that we think has not much contributed to the advancement of either the piety, or morals of mankind, and therefore better had it been suppressed, and kept from their knowledge, as we hope to make appear presently.

—Various as we may observe the religious systems scattered throughout the world, and singular as our following opinion, and our reasoning thereon may appear to be; we shall not hesitate to lay it down as a principle, That—howsoever mankind, either of *Europe, Asia, Africa or America*, may differ in the exterior modes of worship paid to the DEITY, according to their various genius; yet, that there are some *fundamental points* of every system, wherein *all agree* and profess unanimous faith; as may be gathered, either from their *express doctrines*, or evidently implied, from their modes,

modes, or ceremonials of worship, howsoever differing in manner and form, from each other.

4. The *fundamental points* of religion above alluded to, we chuse to distinguish by the title of PRIMITIVE TRUTHS, truths! which forceably struck, and impressed the human heart at the period of man's creation, and although from an original unhappy taint, he in succeeding times, strangely deviated from them, yet he never has, nor ever will be able, wholly to obliterate and efface them, however he may sometimes for a greater, or lesser space, utterly lose sight of them.—We will enumerate the principal of these *primitive truths*.—  
 1<sup>st</sup>, The being of a GOD, eternal, creator, and conservator of all things, animate and inanimate;—2<sup>dly</sup>, The existence of three prime created celestial beings, either confounded with the Deity, or exclusive of, and subordinate to him;—3<sup>dly</sup>, The creation of angelic beings;—4<sup>thly</sup>, A defection, or rebellion of a portion of those beings;—5<sup>thly</sup>, Their expulsion from the heavenly regions;—6<sup>thly</sup>, The immortality of the human soul;—7<sup>thly</sup>, A future state of rewards and punishments of the human soul;—8<sup>thly</sup>, That man is here in a state of punishment and probation, for a trans-

a transgression committed in a prior state of existence against his Creator;—9thly, That there exists a Being, who instigated the revolt of the angelic spirits, and still continues the enemy and deceiver of mankind;—10thly, The necessity of a mediator, or mediators, between God and man, over and above repentance and good works, for the expiation of sin, and obtaining a restoration to a state, from which he now stands expelled;—11thly, That there is an intermediate state of punishment and purification between death and the perfect restoration of the human soul;—12thly, The existence of *a golden age*;—13thly, That there existed a period when mankind was sustained by, and subsisted only on the fruits of the earth;—and lastly, The doctrine of the ministration of angels, in human affairs. These were the *primitive truths* revealed by a gracious God to man, in the early days of his creation, at a time when it may be reasonably presumed he retained a lively sense of his soul's former transgression; as well as of the grace then offered to him. That these are the only *primitive truths* necessary to man's salvation, and restoration, appears from hence, that they have, from the earliest records of time to this day, remained more or less *the stock* upon which the blindness, or wickedness

of man has engrailed very extravagant, unprofitable, as well as unintelligible doctrines, to delude their fellow-creatures, and seduce them from a strict adherence to, and reliance on, those *primitive truths only*.

5. This being the case, how much is it to be lamented, that our learned divines, some of whom are the greatest ornaments of our church and profession, have not taken the advantage of the concurring testimony of all mankind, touching these *fundamental principles*, to enforce their relative duties, in their preaching and writings? in place of which, moved by a vain ostentation, and shew of deep learning, the rubbish of antiquity is raked up, and sifted, to prove that nations, and individuals amongst the ancients, and some of the wisest and best of mankind, were infidels with respect to any sincere faith in religion at all; and that the fable of religion was invented by lawgivers, purely to keep the populace in awe: and we are told by these profound researchers, that the great *Socrates* was the only one amongst the ancient philosophers, who believed what he taught, *the unity of the Godhead, the immortality of the soul, and a future state of rewards and punishments*:—a strange mode this, of enlightening modern times! to record and circulate

circulate such sentiments in the mother tongue of a Christian people, although on supposition only, that such principles ever existed in any country or age whatsoever.

6. We are aware that the motives and plea urged in defence of the publication of the infidel opinions of the ancient philosophers are, the reputation of modern atheists, deists, and free-thinkers: vain pretence, and no less vain the attempt, where the slightest review of the bent and genius of *man* would have convinced them, that when once a writer, can so far get the better of shame and decorum, as to dare publish opinions, not only contrary to, but subversive of all religious faith, that man is incorrigible, and beyond the reach of conviction. To reason with writers of that stamp, carries as much propriety with it, as if our divines would go and display their oratory upon the miserable inhabitants of Bedlam; and their endeavors would be as salutary. The same may be said of fanatics in every religion; as the one believes nothing at all, these believe too much, and both have always thrived, and acquired strength from disputation and persecution.

7. Religious controversy never yet did, nor ever will do good to the cause of true religion,

religion, for this plain and cogent reason; conviction on either side cannot follow, because the nature of the subject matter in dispute cannot, like a proposition in *Euclid*, admit of demonstration; — besides another mischievous consequence results from the canvassing and laying open the opinions of the ancient philosophers touching sacred matters, for it puts weapons into the hands of the modern enemies of religion, which probably they would otherwise never have been in possession of; and it must be the height of glory to infidels and free-thinkers, to find themselves classed with the *Platos*, *Plutarchs*, *Ciceros*, &c. of antiquity. — A similar mode of reputation possessed the primitive fathers of the church, which, added to an inflamed mistaken zeal and doctrines never dictated by their divine master, laid the foundation of those schisms, and heretical evils, which have ever since distracted and divided the Christian states, so that they may with more propriety be styled *the destroyers*, than *the fathers* of it.

8: For how long a space man after his creation retained a lively sense of the special grace offered to him by his Creator, or benefited himself by a strict adherence to, and observance of the divine *primitive truths*, then revealed to him, are circumstances not determinable;

determinable ; but we may with reason conclude, that a long series of time passed away, before he possibly could, from the nature of things lose sight of them. All nations have by tradition a conception that there once existed *a golden or comparative age* of innocence ; and if there ever did exist such a period (which we think highly probable at least) it should appear to have been the space just above hinted at, between man's creation, and the time when first he began to set at nought the saving precepts which had been graciously delivered to him. Although mankind differ so widely respecting the epocha of the creation of the universe and man, yet they are generally agreed, that they were coeval ; the enlightened *Moses* did not venture to say when, nor is it very material to us, so we believe that God made it for wise and necessary purposes, subsequently to be considered in a new point of view.

9. When we attentively peruse *Moses*'s detail of the *creation and fall of man*, we find it clogged with too many incomprehensible difficulties to gain our belief, that that consummate legislator ever intended it should be understood in a literal sense ; and as a part of the law of *Moses* was " typical to the Jews of the coming of their

“ their Meffiah, and calculated to prepare  
“ them for it,” (as has been proved by the  
Author of the Divine Legation) so we hope  
to prove that his detail of *the fall of man*  
was *typical only* of the angelic fall; to  
which, we doubt not, but *Moses* believed  
(and had good grounds for that belief) that  
man had a much *nearer relation* than is  
commonly imagined.

10. It is pretty manifest, that the *golden age* of innocence and truth was not a consequent of *Moses's supposed creation*; for, excepting a very few individuals, mankind by his own shewing were far gone in wickedness, almost as soon as created; therefore, we must look higher for it, which we will do in good time, for we cannot relinquish the fact, that there was a period of time, in which *such an age* really existed.

11. We find that mankind thrrove and grew in vice until GOD, perceiving the measure of their wickedness was full, thought it necessary to bring about a stupendous change on the face of this habitable globe, by which we are told the whole race of animated beings, saving a remnant of each, were destroyed; and of these, that the human species scarcely emerged dripping

ping from the deluge, than they were again drowned in sin ; and from the earliest accounts which can be depended upon, free from fable, we learn that the supposed most ancient inhabitants in the world, to wit, the *Chaldeans, Egyptians, Hebrews, Phænicians, &c.* were all profoundly sunk in rank idolatries, and every species of wickedness ; and we find, that the so much boasted and celebrated wisdom of *Egypt*, consisted only in their superior art and cunning in political legislation ; whereby they were better enabled to deceive and enslave the unhappy people, who fell under their government : thus we see that all the benefit we gain by our deep and learned researches into the antiquities of those nations, is, to be ascertained that men were as bad in the most early known times as they well could be ; a piece of knowledge for which we need not have travelled farther than our own scriptures. If the *Egyptians* must have the honor of being the most wise of the ancients, they have undoubtedly the honor also of being the most wicked and superstitious, not excepting the ancient possessors of the land of *Canaan*. This part of their character we will not contest with the learned explorers of their tenets ; but we think ourselves well warranted to dispute, both the superiority of

of their wisdom and antiquity \*. Indeed the contest respecting the wisdom of the *Egyptians*, as well as the *Persian Magi*, and the whole tribe of the *Grecian* and *Roman* philosophers, who copied from them (*Socrates* alone excepted) may be reduced into a very narrow compass ; for the whole total of it, upon summing up the evidence produced by the advocates in its favor, amounts to *FOLLY* ; and folly of so egregious a nature, that nothing less than the *wit of a Lucian* is equal to the exposing it in a just point of ridicule.—Of what utility is that kind of wisdom (howsoever profound) either to the possessors, or to mankind, which leads to the establishment of laws, doctrines, and worship, most unworthy the conceptions we ought to harbor of the *Divine Nature*, and his attributes ? —Such was the wisdom of the *Egyptians*, &c. and yet these men acquired the venerable titles of *Sages* and *Philosophers*, to the utter violation of the true spirit and meaning of the words ; for every species of what is commonly called wisdom, that does not lead us into just ideas of *God*, and *of ourselves*, is folly.—It is said—they were *the first* who cultivated the arts and sciences : suppose it granted, were they the better men

\* Vid. Introduction to Part ii. from page 23. to 29.  
for

for it? It is proved they were not, but rather worse, by those very pens who labored to demonstrate that prior claim.— Indeed the history of mankind affords us this melancholy truth, that the most enlightened ages; in the kind of spurious and useless wisdom we have been speaking of, have been *the most wicked*, and we could wish the application did not reach the present age.

12. That the *Egyptians* were an ancient race we do not deny, and yet modern times have brought us to the knowledge of an empire of people, who, from the most probable concurring circumstances, were a potent and numerous nation in the earliest known times, although from causes peculiar to themselves, which we have before recited in our second Part, *they were little known to the world*. Our readers will not be at a loss to guess, that we here mean the people of *Indostan*, a people that existed a *separate and unmixed nation*, without any intercommunity of manners or religious worship, from the period of the *first migrations* of the inhabitants of the earth;— (a period, which is hid, as well from our knowledge, as our conceptions) and so continue to this day, notwithstanding they groan under *Mahomedan* tyranny: a strong presumption,

presumption, almost amounting to proof, of this people being, *as a nation*, more ancient than any other.—Such a *separation* was the great aim of the inspired Legislator of the *Hebrews*, although he was never able to accomplish it: he was able to separate their bodies, but their souls still languished for the *flesh-pots of Egypt*, and their infamous idolatries, until captivity had softened their hearts, and made them look (when it was too late) towards their **ONE GOD**, and King.—The difference between the cases of the *Gentoos* and the *Hebrews* was, that whereas the former for a deviation from their *primitive truths* were enslaved at home, and the latter were driven for deviating from the law into captivity in a foreign land; as a greater punishment (we may rationally suppose) for the greater crime. For,

13. Although the *Gentoos* had offended by raising an idolatrous superstructure upon the *primitive truths* of *Bramah*, (which they had held sacred and inviolate for the space of a thousand years, as elsewhere shewn) yet, his fundamentals, *viz.* the unity of the Godhead, the *Metempsychosis*, and its concomitant essential doctrines, the angelic origin, and immortality of the human soul, and its present and future state of rewards and punishments, &c. still kept their

ground ; and remained, as they do to this day, the basis of their faith and worship.

¶ 4. The angelic fall, and the doctrine of the Metempsychosis, the one the crime, the other the punishment of those unhappy free-agents, being the *sine qua non* of the *Gento* system, it is incumbent upon us to prove from reason and the nature of things, that *the latter* was the original growth of *Indostan*, and not borrowed by them from the *Egyptians*, as has been more than once intimated by that learned casuist and divine, the Author of the Divine Legation of *Moses*, and investigator of the *Eleusinian* mysteries.—When his Lordship, with great strength of argument, labors to refute the supposition that the *Egyptians* borrowed any of their superstitions from the *Hebrews*, he urges with great propriety, “ the utter “ improbability of a potent, and powerful “ nation, borrowing any part of their re-“ ligious worship from a people, who was “ then in a state of slavery to them, and “ held by them in the highest detestation; ” or words to this effect ;—now, surely it is much more improbable to conceive, that a potent, and powerful nation (for such *Indostan* was found to be at the first known intercourse with them) should borrow a fundamental, on which the whole system of their most

most ancient worship hinged, from a few straggling *Egyptians*.—If we grant that it is probable the rest of the world adopted the doctrine of the Metempsychosis from the *Egyptians*, after they had stolen it from the *Gentoo Bramins*, and imposed it as their own, we grant a circumstance which is not clearly proved ;—but another circumstance is pretty evident, and will be subsequently proved, that, at the time they stole this doctrine, they also purloined other fundamentals of the *Chartab Bbade Shabab*, namely, *the unity of the Godhead, the immortality of the soul, a general and particular Providence, and a future state of rewards and punishments*.

15. As a proof of the boasted wisdom of the *Egyptian Magi*, we shall see the use they nobly made of *the above fundamentals* :—they instituted *rites* to their two principal fabulous divinities *Ihs* and *Ofiris*, of which (amongst others, truly diabolical, of their own invention) those *fundamentals*, and the doctrine of the Metempsychosis, were the chief, and *grand mysteries* ; to which (as the learned investigator has shewn) none were admitted but Kings, Princes, Lawgivers, and Heroes, and that admission not granted, but under the most solemn oaths and ties of secrecy ; for “ these were truths of too important

“ nature to be entrusted with the people; “ who, it was supposed, were better kept “ in subjection by a belief in their titulary, “ and local Deities.”—Thus these detestable race of Governors kept the knowledge of the **TRUE** GOD from their people, as well as those other *important truths*, so necessary for their salvation, in which those Magi had been instructed by the Bramins.—But how are we moved to a mixture of laughter and compassion, when we are ultimately told, (by the same learned enquirer into ancient Theology) that not one of the *Egyptian* Magi, and all of the *Grecian* or *Roman* legislators, or philosophers (*Socrates excepted*) *really believed* in ONE GOD, or the immortality of the soul, or a future state of rewards and punishments, *although they all taught them in their mysteries*: and in support of the fact, his Lordship produces many evidences, as well as learned arguments.—We cannot quit this subject without saying, that we can by no means entertain that high opinion of the wisdom of the *Egyptians* in their legislative capacity, which his Lordship seems to do; for by their secreting the being of ONE GOD, and a future state of rewards and punishments (whether they themselves believed them or not), they assuredly quitted the fastest hold they had upon the obedience of rational minds, on whom *such principles, if firmly rooted, must operate*

operate more powerfully, in securing subjection to government, than any others, which the wit or wisdom of *man* could possibly devise. It will probably be urged against us, that these doctrines are seen to lose their influence in states where they are professed, and form a part of their religious code.—If man is incorrigible we cannot help it; but we should rather think, that in these cases—*they are not firmly rooted.*

16. But suffer us, candid reader, to change the unpleasing scene, and, in contrast to *Egyptian* wisdom, to turn our eyes towards the great Legislator, Prince, and High-priest of the *Centos*, who, in his scriptures, taught not only the *four great fundamentals*, of the unity of the Godhead, his providence, the immortality of the soul, and a future state of rewards and punishments, but also every other divine and *primitive truth*, necessary for man's knowledge in his present state of miserable existence; and these he taught (as elsewhere we had occasion to remark), not as *mysteries* confined to a *select few*, but as public religious tenets, known and received as such by *all*;—and so forcible and efficacious was the influence of these doctrines upon the people, that they adhered strictly to them, and kept them inviolate for the space of one thousand years

years (as before remarked), and until they were perverted by their own priests, and led to new modes of worship, before unknown to themselves and their forefathers. In these innovations on their original pure scriptures, we will not dispute but that the Bramins might have taken some hints for reducing the people under sacerdotal dominion from the infamous political systems of their brethren the *Egyptian Magi*, who, it is more than probable, did, about this period, first straggle into Indostan (i. e. at the promulgation of the *Chatah Bhade*).

17. Here we cannot help observing, that the learned author of the *Divine Legation*, laboured unwittingly under two other mistakes, in supposing the *Hebrews* were the only nation in the ancient world who worshipped *one God*, and in whose government *religion* and the *magistracy* were *united*; for by these the *Gentoos* were eminently distinguished in the most early known times: but of this his Lordship was ignorant, and therefore stands not accountable. The labored apologies his Lordship makes for the *imperfect mission* of *Moses* may require our future notice; we shall only remark here, the difficulty the mind has to encounter in comprehending, how any *mission* dictated by *God himself* can possibly be *imperfect*?

If the mission of *Moses* contained a *spiritual*, as well as *temporal* allusion to the salvation of the *Hebrews*, and the spiritual sense was hidden from them, it was then indeed imperfect, and the *Gentoos* should seem to have been *the chosen people of God*, in place of the *Israelites*; for to them was revealed by *Bramah*, with God's permission, not only the *real state and condition of man*, but his doctrines also taught, the existence of *One Eternal God*, and *temporal* as well as *future* rewards and punishments. This being the case, although we admit, with his Lordship, that "the mystery of life, and "immortality, and a future state; which "had been hid for ages, and from gene- "ration to generation; was *then* made ma- "nifest to the saints" in the gospel-dispen- sation; yet, at the same time, we think we have undoubted authority for saying, that these mysteries, as before shewn, were taught, and universally professed some thousands of years antecedent to that period, by a distant, dis- tinct, and numerous nation, with whom indeed his Lordship was not acquainted; which is to be the more lamented, because, with his profound abilities, unwearied ap- plication, and consummate learning, he would have been enabled, by a knowledge of the original tenets of *Bramah*, high- ly to have illustrated his subject, and his perform-

performance, we conceive, would have borne a very different aspect. For

18. We cannot help again regretting, that so much learned pains has been taken to prove, that there ever existed any nation of people, who did not profess, or really believe in, a future state of rewards and punishments. Facts of this nature, which have so manifest and dangerous a tendency to influence the minds and manners of mankind, cannot be hid from *the learned*; but they might easily have been obscured to the bulk of the species, by all controversy relative to them being confined to, and carried on in the original dead languages; whereas the contrary practice of every nation in Europe for the last century, by bringing these dangerous subjects home to us, as we may say, into our native tongues, unavoidably confounds, and raises doubts in the soul, and leads it into a train of thinking, which otherwise, most probably, would never have struck the imagination.

19. Infidelity treads close upon the heels of scepticism; and notwithstanding so much has been said to justify the wise purposes of Moses, “in studiously rejecting the doctrine “of a future state in his law to the *Hebrews*”; yet the event shewed, and the

fact is confirmed by the greatest part of their history, that they remained without any check upon their hearts or conduct. In the belief of a future state they were not instructed, and therefore, they naturally doubted, and could not be brought to adhere for any time together in the belief of *One Eternal God*; nor could it be rationally thought they would, when the *one* so absolutely and mutually depended on *the other*. The "wise provision" (as it is stiled) made by *Moses* to supply the want of this doctrine of a future state, to wit, the menace of "God's "visiting the sins and disobedience of the "fathers upon the children, unto the third "and fourth generation," we have seen had none effect upon either; and he must be very little acquainted with the *original*, and continued depravity of the *human soul*, who thinks it can be restrained from evil by any other check than that of a confirmed belief, and expectation of a *temporal as well as a future state of rewards and punishments*, which brings the matter home to the breast of every *individual*.

20. We shall now proceed with our Dissertation on the Doctrine of the *Metempsychosis*, as a consequent of the *angelic fall*; and we hope in the course of it, to point out, and elucidate upon a rational hypothesis,

thesis, many *important truths*; and account for, and explain some appearances in this state of human and animal existence, which are, we conceive, utterly unaccountable, and inexplicable, without the assistance of *that ancient doctrine*.

## A DISSERTATION, &amp;c.

21. THE prophets, philosophers, moralists, and sages of all ages; whether, moved by the inspiration of God himself, or by other intelligent agents; or actuated by the mere force of their own rational powers; howsoever they may have differed in other speculative points, yet agree unanimously in this important, and interesting one; namely, *that the human soul carries the stamp of original depravity, and is naturally prone to evil.*--Deplorable as this sort of humanity is, it is rendered much more so, by that almost universal propensity in the species, either to a total dissipation of their time and talents; or, employing both, in *fruitless studies*, in place of devoting all his intellectual powers, to pry into, and examine *the real state of his own existence*, for which he discovers an unaccountable aversion, and backwardness.

22. It has been wisely said, that the summit of human wisdom is comprised, in this short adage, **MAN KNOW THY SELF**; but, instead of dedicating all his researches to this essential pursuit, *Man knows every thing but himself*;—he goes on, from age to age,

age, and from day to day, in cultivating the arts and sciences, with a view only to the better accommodation and enjoyment of his present sojourn. With this unhappy delusion, and with these non-essential acquirements, he rests perfectly easy, and satisfied ; *here he pitches his tent*, as if he was never to decamp.—Man knows not who he is, what he is, how he came by his existence in this world, nor for what real purposes he was brought originally into it ; nor does he seem much to concern himself about it, so long as he passes smoothly, and supinely, through it.

23. The doubts and difficulties which man encounters, and labors under, in forming any precise judgment respecting *the nature and obligations of his present existence*, we conceive to have always been the great *impeding causes*, that have ever with-held him from deep reflection, and a proper retrospect into himself ; could therefore, *that nature, and these obligations*, be clearly ascertained to him, the relative duties of his destination would be also clear and positive ; and mankind would no longer inseparably attach themselves to the transient considerations, and enjoyments of this life only.

24. How

24. How far the doctrines of the Metempsychosis tend, upon a cool and unprejudiced hearing, to clear up the doubts and difficulties above alluded to, is the important subject of our enquiry. In this disquisition we shall not hesitate to assert, that the doctrine is far from being new in this our hemisphere; it was professed by our ancestors, when the sage Druids led and governed their faith and politics, as the most learned records of our ancient history vouch, although it does not appear from their shewing, that it was taught by the ancient *Britons* (for the first *Britons* we know nothing of) in that simple purity, and extent, as it was originally by the *Bramins of Indostan*.

25. Tender consciences have no cause of alarm from our reviving the consideration of a doctrine, which in the most early known ages was followed by at least four-fifths of the inhabitants of the earth; the more especially as we hope to prove, that this doctrine is not repugnant to the doctrines of Christianity.

26. Communications between the Deity and man, either personally, or by his angels or prophets, was, in early times, no uncommon event: these recorded facts we must

must believe, or reject and set at nought our own scriptures; and shall we suppose the children of the East to have been less the care of God, than the children of *Isræl*? or that the whole of his creatures, howsoever dispersed and separated from each other, were not equally the unhappy objects of his benevolence and attention?—Such a supposition would arraign his justice and impartial dispensations to all his creatures: it is not becoming us to doubt the authority and divinity of *any original religious system*, unless it *evidently* is repugnant to the idea of a just and omnipotent God.

27. To bring our Essay to method and perspicuity, we must again have a short retrospect to the several essential concomitant parts of the doctrine of the Metempsychosis, as promulgated by *Brahmab*; and we shall proceed to the discussion of *each*, reduced, as follows, under five general heads, *viz.*

### FIRST GENERAL HEAD.

The existence of angelic beings.

Their rebellion, or fall.

Their

Their expulsion from the heavenly regions.

Their punishments.

#### SECOND GENERAL HEAD.

The universe *formed* by God, for the residence, sustenance, and imprisonment of the apostate angels.

#### THIRD GENERAL HEAD.

Mortal organized bodies formed for their more immediate, or closer confinement.

Their transmigrations through those mortal forms.

Those transmigrations: their state of purgation as well as punishment.

The human form their chief state of trial and probation.

#### FOURTH GENERAL HEAD.

Liberty given to the apostate angels to pervade the universe.

Permis-

Permission given to the faithful angelic beings to counteract them.

#### FIFTH GENERAL HEAD.

The seven regions of purification, wherein the fallen angels cease from their mortal transmigrations.

The dissolution of the universe, or material worlds,

28. Before we enter upon the discussion of these five general heads, we beg leave to be indulged in a few preparatory reflections: *first*, that it is obvious, from the above particulars collectively considered, one general conclusion may be formed as the basis of this ancient doctrine of the Metempsycho-sis, viz. *That the souls, or spirits, of every human or other organised mortal body, inhabiting this globe, and all the regions of the material universe, are precisely the remainder of the unpurified angels, who fell from their obedience in heaven, and that still stand out in contempt of their Creator.*

29. Strange as *this system* may appear in these our days, and howsoever seemingly clogged with difficulties, it is worth consideration,

deration, how far it will elucidate, and account for, many theological mysteries, and other phenomena that are annexed to this our present state of existence ; and which are, we conceive, otherwise unaccountable, as before hinted.—If, in the course of our enquiry, we advance no opinions contrary to our own *pure original scriptures* (to which we profess ourself, an unworthy, although zealous subscriber), nor endeavour to propagate any system, but what may co-incide with *every religious Creed*, that *has been*, or is now professed throughout the known world, we are then void of offence, both to God and man.—Endless have been the disputes about religion, whilst we see the chief contention is, Who shall the least practise its precepts:—therefore how laudable is the pursuit of that man, who labors to point out *one universal faith*, that would infallibly reconcile all jarring principles, and unite all mankind in the bands of mutual love and benevolence. We write not to this, or that sect, or to this, or that nation, but to *man-kind in general*; who seem not to advert to, or be in any degree acquainted, either with the real dignity of their original nature, or the relation in which they stand, to their God, to their brethren, or to the rest of the animal creation.—“ Let us read, let us “ meditate; let us reason, let us dispute; “ but

“ but all for the sake of TRUTH, which is  
 “ the great property of mankind, consti-  
 “ tutes all our happiness, and therefore our  
 “ common interest to pursue.”

### FIRST GENERAL HEAD.

30. In our remarks, p. 36, of our second <sup>1st General Head.</sup> part, we have given our conceptions of the sublime causes assigned by *Bramah* for the creation and existence of angels; nor need we dwell long on a fact, the firm belief of which has been received by all mankind, a single inconsiderable sect amongst the *Jews* alone excepted.—There must undoubtedly, and consequently have subsisted, some *striking evidence* of this great truth in the early and later times exhibited *to man*, that should influence and determine him to this general belief, and the propagation of it to his posterity; which *evidence* (for causes best known to *God* himself) he is now, and has been for near eighteen centuries back, deprived of.

31. On recollection, we find we have been too hasty in our conclusion touching *this truth*;—a modern philosopher, more remarkable and famed for genius, and the sprightly irony of his wit, than for solidity  
 of

of argument, or sound philosophy, and who has all his life endeavoured to laugh religion out of countenance, has been bold enough to ridicule the existence of angels, as beings purely ideal, and an invention of the poets; and alleges the silence of *Moses* in proof, who, he says, in his law to the *Jews*, nowhere mentions their existence; and urges also his silence touching *their fall*, which he insinuates is equally fabulous as their existence.

32. To say nothing of the inconsistency of this merry philosopher's drawing his negative proofs and conclusions from a book he puts no faith in, nor allows to be of any authority, we will consider the force of his reasoning; for should we subscribe to this author's assertion touching the silence of *Moses* in the law to the *Jews*, it by no means amounts even to a negative proof of the non-existence of angelic beings, nor of *their fall* being only fabulous.

33. Whatsoever may have been the opinion of *Moses* on *those subjects*, it would have been more extraordinary had he made mention of them, than his silence can possibly appear to be; as it is most evident, that these were matters that lay utterly out of his way, commissioned, as he only seems to

to be, to preach the *unity of the Godhead* to the *Jews*; a people under the *sole protection* of the *Deity*, their *King* and *Governor*, a situation wherein the introduction of angelic beings would have been *impertinent*; and not in point to *the law* he was *dictating* to them.—After all, that *Moses* did believe the *existence* of angels, although he makes no mention of them *in the law*, is obvious from his 24th verse of the 3d chapter of *Genesis*: “So he (God) drove out “ the man; and he placed *cherubims* at the “ east end of the garden of Eden,” &c. And that *Moses* was also as well acquainted with the angelic fall, we doubt not our being able to prove, in a subsequent part of our Dissertation, notwithstanding the insinuations of our modern *Democritus*; who, it is no wonder, should discountenance the notion of the *existence* of angels, when he owns that the *gospel-dispensation* is *founded on their fall*.

34. It is not necessary to recite the particular concurring testimony of all antiquity to the supposed existence of angels, when we have so much greater authorities to support us; the Old Testament, throughout the whole historic parts, and the gospel of Christ, afford us so many striking instances of these beings employed occasionally by God, ei-

ther as active instruments against the wickedness of man, or as agents, saviors and comforters to the just and good, that we may with equal propriety, when we are about it, as well deny the existence of God himself, as of his angels. . .

35. A belief of ministering angels under *corporeal forms*, suffers no impeachment from their *spiritual nature*; for, as they are endued by an omnipotent GOD with all powers necessary for the execution of their respective commissions, it is no great marvel, if we conceive them capable of assuming every shape and form needful for those ends and purposes for which they are delegated; and, notwithstanding they are in their own nature and essence spiritual and immaterial, yet it is no great strain of faith to conclude they can occasionally assume corporeal forms, functions, and faculties, and divest themselves of them again at pleasure, as in the instances of those that sojourned with Abraham, and Lot; and thus CHRIST manifested himself after his resurrection.—But more of this, when we come to discuss this subject in its proper place, under our fourth general head.

36. On this fundamental doctrine of existence of angels, and their rebellion, expulsion,

sion, and punishment, rests not only the Metempsychosis, but the whole religion of the ancient, as well as modern Bramins; the text of *Bramah* says, that " the ETERNAL ONE, in the fulness of time, first " created BIRMAH, *Bijnoo*, and *Siab*, then " *Moisafoor*, and all the *Debtah-Lague*, and " divided the *Debtah* into different bands " and ranks, and placed a leader, or chief, " over each: he gave pre-eminence to BIR- " MAH, and appointed *Moisafoor* chief of " the first angelic band, &c." — These original tenets and principles are confirmed by our own similar Christian doctrines and belief, with the difference of names only: thus the creation and existence of angels stand manifested beyond controversy, by two of the greatest authorities of *ancient* and *modern times*.

37. Respecting the fall of these beings, the text of *Bramah* further says, " That " envy and jealousy taking possession of the " hearts of *Moisafoor*, and *Rhaboon* (the " next in dignity to him), and of other lead- " ers of the angelic bands, they stood, in " contempt of the commands of their " Creator, threw off their allegiance, and " drew with them into disobedience a large " portion of their angelic brethren." The text also adds, " that before the expulsion

“ of the rebels from the heavenly regions,  
 “ the three prime created beings, BIRMAH,  
 “ *Bijnoo*, and *Sieb*, were sent to admonish  
 “ them, but that they continued in con-  
 “ tempt.”

38. As the gospel-dispensation is allowed by our most learned divines to be *founded upon the angelic fall*, great is the degree of veneration which every *Christian* owes to the *Gentoo scriptures*, which taught minutely circumstances of that fall, more than three thousand years *a priori*.—The *gospel-dispensation*, being undoubtedly the most perfect, sublime, yet plain system of divinity and morals hitherto promulgated to man (when divested of the dreams and reveries of its early and latter professors), we cannot too highly prize the great rudiments it conveys to us, of the love of *God*, repentance for sin, mutual love from man to man, and a proper faith and reverence for that *divine being*, who was delegated from the presence of his *God* to preach these great primitive truths as necessary, not only for man’s happiness here, but hereafter.

39. Yet, divine and essential as these doctrines are, and necessary to our salvation, permit us to ask, How can this gospel-dispensation, which *so nearly affects man*, be said

said with any propriety to be founded upon *the angelic fall*?—unless there is a nearer relation between man and angel, than appears to have hitherto been imagined or adverted to by the professors of Christianity?—if man has not this nearer relationship, what has he to do with *their fall*?—or how can *that fall* serve as a foundation for a doctrine on which his future salvation depends?—This (otherwise) incomprehensible difficulty is solved only by the doctrine of the Bramins, which teaches, that the apostate angelic and human souls are one and the same spirit; nor can we, upon any other rational principle, conceive how the gospel-dispensation can be founded upon the angelic fall.

40. An ingenious, speculative, and learned divine of our church, published, in the year 1762, a treatise, entitled, “A Pre-existent Lapse of Human Souls \*,” &c. This truly valuable performance relieves us from much labor in the prosecution of our work, as it confirms, *from our own scriptures*, many leading and essential points of the Metempsychosis, as, the existence of angels, their rebellion, their expulsion from

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their blessed abodes, the coeval creation of the angelic and human spirits, and the association of the latter with the former in their apostacy; that their situation on earth is a state of *degradation* and *probation* for that lapse, and that *original sin* is not that which is erroneously imputed to us from *Adam*, but springs from a much higher source, viz. the *pre-existent* lapse of the (human) spirit from its primæval purity.

41. In support of this hypothesis, the Rev. Author exhibits many clear, striking, and convincing texts of scripture, as well as the opinions of the most ancient and modern philosophers and theologians. The authorities quoted by this writer, and his subsequent reasoning on his subject are so full and conclusive, that nothing can be added by us to illustrate it. Therefore we beg leave to refer our readers to the book itself, (and particularly to his last chapter, in refutation of the strongest objections that can be raised against his system), which contains every proof and confirmation from our own scriptures which we stand in need of to support the *Gentoo* doctrine of our first general head, namely, The existence of angels, their fall, their expulsion, and their punishments.

42. In

42. In the year 1729, an Essay was published, dedicated to the then Lord Mayor, bearing the title of an Oration, by one Mr. J. Hive, under four general heads, *viz.* endeavouring to prove, *1st*, The plurality of worlds. *2dly*, That this earth is the only hell. *3dly*, That the souls of men are the apostate angels. *4thly*, That the fire, which will punish those who shall be confined to this globe at the day of judgment, will be immaterial. — We just mention this *extraordinary oration* here, but we shall subsequently have occasion to notice it farther.

43. Before we take leave of this part of our subject, we will remind our readers of what we advanced in our 4th paragraph, where, enumerating the sundry *primitive truths* which had forcibly been impressed on the mind of man, in the beginning; one of the most important was, the notion of *three prime created celestial beings*, either *confounded with, or exclusive of, and subordinate to the Deity*; thus the Bramins have their *Birmah, Bistnoo, and Sieb*; the *Perians* their *Oromazes, Mythra, and Mythras*; the *Egyptians* their *Qyrys, Ijis, and Orus*; the ancient *Arabs* their *Allat, Al. Uzza, and Manah*, or the *Goddeses*; the *Phoenicians and Tyrians*, their *Belus, Urania, and Adonis*;

*Adonis*; the *Greeks* and *Romans* their *Jupiter Olympus*, *Minerva*, and *Apollo*; the *Christians* their *Father*, *Son*, and *Holy Ghost*; the *Americans* their *Orton*, *Messiah*, and *Atahauta*, &c. &c. And we doubt not but a similar doctrine might be traced amongst all the different nations of the earth, had we authentic records of their primitive religious institutes; it was a principle adopted by all the ancient western world, probably introduced by the *Phænicians*, and confirmed to them by the *Romans*. Vide *Herodotus*, *Plutarch*, *Cicero*, on the nature of the Gods; the *Abbé Banier's Mythology of the Ancients*; *Warburton's Divine Legation of Moses*; the *Chevalier Ramsey's Discourse on the Theology and Mythology of the Pagans*, &c.

44. To a notion so universal in the first times, we think ourselves warranted in giving the title of a primitive truth; which must have had unerring fact, and a divine revelation for its source and foundation, as well as the other primitive truths of the rebellion, fall, and punishment of part of the angelic host, under the instigation and leading of an arch apostate of the first rank; hence the *Moisaeer* of the *Bramins*; the *Arimanius* of the *Perians*; the *Typhon* of the

the *Egyptians*, *Greeks*, &c. and the *Satan* of the Christians.—And that other great truth, the necessity of a mediator, or mediators, employed either in imploring the divine mercy in behalf of the delinquent angels, or in combating or counteracting the wiles and influence of the arch apostate, and his prime adherents;—hence the *Bir-mab*, &c. of the Bramins; the *Mythras* of the *Persians*; the *Orus* of the *Egyptians*; the *Adonis* of the *Tyrians*; the *Apollo* of the *Greeks*, &c. and the *Messiah* of the Christians, whose glorious and voluntary task it is, to work out the restoration of the *golden age*, by the subduction of the *first author of evil*.

45. From hence it is manifest, that the notion of a golden age, so frequently mentioned, and minutely described by all the ancient philosophers and poets, was purely ideal, respecting either any part of this material world, or any period of time subsequent to its creation; but obviously could only be allusive to that state of beatitude and harmony which reigned in the heavenly abodes until the fall of the angelic inhabitants; for, notwithstanding the variety and confusion of opinions touching the *origin of evil*, we may confidently say it never had existence, until (from the gracious root of freedom) it first sprang up, in the bosom of

of the first *grand traitor*.—As the remembrance of this celestial golden age of the first creation of beings, must have been strongly impressed on the minds of the delinquents at their fall, it was hence by a tradition easily conceived, handed down to later times, and lost in the ideal conceit of a golden age in this terrestrial globe.

46. We have already been accused of partiality to the doctrines of *Bramah*, but that shall not deter us from asserting, what before we only hinted at, namely, that that prophet and divine legislator first taught, by written precepts, the pure theology of *the unity* of the Godhead, the three prime created beings, the creation of angelic intelligents, their fall, and the rest of the *primitive truths* that were followed by all the ancient world. From this conviction it was, that in the foregoing paragraphs, where we had occasion to mention the theology of the ancients, we have given precedence to that of *the Bramins*; and that we are not singular in our opinion, we could cite many authorities, but a few shall suffice: the Chevalier *Ramsay*, who has, with great strength of genius, and accuracy, labored to elucidate this subject, in the 88th page of his Discourse on the Theology of the *Pagans*, speaking of the atheistical tenets of *Anaximander*,

mander, says, " *Pythagoras, Anaxagoras, Socrates, Plato, Aristotle*, and all the great men of Greece, opposed the impious doctrine, and endeavored to establish the *ancient theology of the orientals*." Page 135 of his Discourse on the *Pagan Mythology*, he has this conclusion, that, " as the doctrine of the *Perians* is only the sequel of the *Indian Bramins*, we must consult the one, to put the other in a clear light." Again, p. 39, speaking of *Pythagoras*, he says, " This philosopher taught nothing to the *Greeks*, but what he learnt from the *Gymnosophists*." — To these we will just add the sentiments of the very ingenious and learned Mr. *James Howell*, in the 11th Letter of his 2d vol. where he reports, from *Diodorus Siculus*, " That the *Egyptians* had Kings 18,000 years since, yet, for the matter of Philosophy and Science, he (the *Egyptian*) had it from the *Chaldean*, and he from the *Gymnosophists and Brachmans of India*." — Which country, as it is the next neighbor to the rising Sun, so the beams of Learning (and consequently of Religion) *did first enlighten her*. Thus we have shewn, that we are not singular in believing that the religion of *Brahma* is the *most ancient, and consequently most pure*. For

47. It has been well remarked, that the nearer we approach to the origin of nations, the more pure we shall find their Theology, and the reason of things speaks the justness of the remark ; because *the period* when the angelic spirits were doomed to take upon them mortal forms, was doubtless the origin of all nations ; and at that time, as the nature of their transgression and the terms of their restoration, were fresh upon their memories, their Theology was pure, universal and unerring ; professing *one universal faith*, which they had as we say from the mouth of God himself.—Surely there must have been a time, when all nations had but *one system of Theology*, or else it is impossible to assign a cause for the uniform concurrence of all people touching the *primitive truths*, we have so often had occasion to mention ; but here the cause is found in the rational supposition of *one faith* at the origin of all nations ;—and we may without deserving the imputation of too great presumption boldly pronounce, that *until that is again the case*, there will be neither pure uninterrupted joy in heaven, nor peace on earth.—If the notion of a *terrestrial golden age* has any foundation, it can be only applicable to that season, which we rather think ought to be stiled, the *age of repentance and sorrow*, and possibly is the

the only short period and pure piety since  
the creation of the universe.

48. This leads us naturally to another remark ; namely, that the farther any system of Theology flows from its source, the more its pure pellucid stream is vitiated, disturbed and rendered muddy, and unintelligible. This is verified by the ecclesiastic history of all nations, but none with more striking evidence than in that of the *ancient Bramins*, unless we except *our own*. — When we compare the original, august, although simple doctrines of the unity of the Godhead, and the three subordinate celestial personages, &c. of *Bramah*, with the later doctrines of his successors in the priesthood, how amazingly do we behold the sublimity and purity of them mutilated and lost ! The Text of *Bramah* says, " God is one, Creator of all that is. — The eternal One first made *Birmab*, then *Bifnoo* and *Sieb*, then *Mojasoor* and the rest of the angelic host ; he made his first created *Birmab*, Prince of the angelic bands, and his occasional vice-gerent, destined him to acts of power, glory, and dominion ; and appointed the two next created beings *Bifnoo* and *Sieb* his coadjutors :" and when in process of time (by the defection and rebellion of *Mojasoor*)

*Meisafor*) God in his mercy resolved to form the material universe, these three Divine Beings became the active representatives and executors of his three supreme attributes ; his power to create, his power to preserve, and his power to change or destroy, as their names signify.

49. Here the people were presented with a doctrine plain, comprehensible, and suited to the capacity of every intelligent being, although imprisoned under a material form ; the successors of *Bramah* did not indeed confound the three divine personages with the Godhead, but they at length did every thing else to cloud and obscure every other of his *primitive truths*, until they became as deeply plunged in idolatry, and in what we may call the useless parade of religion, as any people upon earth, and so continue to this day : thus the mission of *Bramah* was rendered fruitless, but the pure spring-head of his doctrines (that is, the first great primitive truths now under our consideration) were more sullied by the priests of other nations, who formed monstrous copies from the sublime original of *Bramah*.

50. The *Perfian Magi* were the first who confounded the three prime created, subordinate celestial beings of the ancient *Bramins*

mins with the Godhead, to hide him from the vulgar; and not satisfied with this, they gave the eternal One a wife in the second person. In this domestic oeconomy they were followed by the *Egyptians*, *Chaldeans*, *Tyrians*, *Phœnicians*, *Greeks* and *Romans*; and as the *Egyptian* Magi exceeded the *Perian* in rendering these original primitive truths incomprehensible, so these were surpassed by the *Tyrians*, and they again by the *Greeks*, and the *Romans* outwent them all. These instances afford a striking proof of the remark we made above, that the farther any divine system of Theology flows from its original source, the more it suffers and is corrupted.

51. Thus we see the two first most essential primitive truths, to wit, the unity of the Godhead, and the creation of the three superior Divine Beings subordinate to him, as originally taught by *Bramah*, were first loaded with superstitious and idolatrous rites by his successors, after it had subsisted inviolate for the long space of a thousand years, and the sublime spirit of it utterly evaporated and lost in the various systems of the *Perian* and *Egyptian* Magi and their followers, and sunk at last into incomprehensible jargon; as any one who has leisure and curiosity may convince himself,

by consulting the authors who have exhibited the religious tenets of these nations.

52. Would to heaven, that that confounding incomprehensible spirit had stopped, and vanished with the heathen priesthood ! and that we ourselves had not, by dividing that supreme adoration, which is due alone to the ONE ETERNAL GOD, given rise to a schism in Christianity, that has sapped the very root of its simple, exalted and divine doctrines, and proved the source of a thousand heresies, as well as one of the great stumbling blocks, to the universal propagation of a religion, that speaks the finger of God in every sentence, without one single glance at a *Trinity in Unity, or Unity in Trinity*, an unintelligible dogma, in which the heathen leaven prevailed, and raised a fermentation in the church of Christ that probably will never subside, until God himself is pleased to exert and manifest once more his own supremacy in power and vengeance, for the daily repeated blasphemies uttered against his awful name ; for the spirit of man will neither regard the words of God himself, nor those of his Christ. For,

53. " God spake these words, and said,  
 " I am the Lord thy God, Thou shalt have  
 " none other Gods but me," and the con-  
 gregation

gregation replies, " Lord have mercy upon " us, and incline our hearts to keep this " law," although they know they shall egregiously break it more than once in the course of the liturgy: and God himself, speaking of the Messiah, which he purposed sending into the world, to promulge a new revelation of his will, says unto *Moses*, " I will raise them up a PRO- " PHET from among their brethren, LIKE " UNTO THEE, and will put my words in- " to his mouth; and he shall speak unto " them all things I shall *command him*. " And it shall come to pass, that whosoever " will not hearken unto my words, which " he shall speak in my name, I will require " it of him."

54. When we consider the many and various declarations which dropped from the mouth of Christ, so strongly expressive of his own dependent state and subordination to the will of God, how can we account for that degree of infatuation which first moved the heart of man to utter and propagate the blasphemous doctrine of his co-equality, and co-eternity with God? although the same extravagant rhapsody of faith, pronounces him *begotten of the Father*, and consequently both *created and made*, if words have any meaning. Where religion

is shrouded under the disguise of mysteries, symbols, allegories, hieroglyphics, and fable; they are sure and infallible criterions of that religion being spurious, and not of divine origin. These, as before remarked, were the inventions of the ancient priesthood and lawgivers, to cover, obscure, and hide the **TRUE GOD** from the **PEOPLE**; and indeed they could not have concerted a more effectual and iniquitous system. That religion which speaks not to the level of every degree of human understanding, as well as to the heart, we will pronounce, *never came from God*; the reason is obvious, for high and low, learned and unlearned, rich and poor, are all equal objects of his care and providence, and equally interested in the event of salvation, which is the sole aim of the Most High in every divine revelation of his will.

55. The religions which manifestly carry the divine stamp of God, are, first, that which *Bramah* was appointed to declare to the ancient *Hindoos*; secondly, that law which *Moses* was destined to deliver to the ancient *Hebrews*; and thirdly, that which *Christ* was delegated to preach to the latter *Jews* and *Gentiles*, or the *Pagan* world. These, and these only, bear the signature of divine origin; for the precepts they contain

tain, are plain, simple, and positive, not disguised by mysteries, allegories, &c. but adapted to every capacity of understanding, although the last is so utterly mutilated and defaced since the ascension, that Christ himself, when he descends again on earth, will disown it, and know it not to be his; and in Christian charity we wish he may not also disown those unhappy beings who have been instrumental, from time to time, in the adulteration of it, by introducing mysteries to be received as matter of faith necessary to salvation, which he never dictated, preached, or enjoined to his followers; as the Creed of *Athanasius*, &c. But, for the present, we will drop a Creed, which we believe every pious rational Christian wishes was struck out of the Liturgy (as well as some other articles, which also have proved obstructions to the early universal propagation of the gospel), and attend to what Christ himself says to these subjects, whom we think ourselves well warranted in believing, in preference to any equivocal expressions or sentiments, or reveries of either his apostles or disciples, or of those who are too liberally stiled *the saints*, and *fathers of the church*, whose dissentions, dreams, and doctrines, have been wrested by *Satan* and his disciples for a lasting foun-

dation to build their extensive kingdom upon.

56. We are here under some apprehension, that we may be charged with stepping out of our way, and with stumbling against what lies not in our path. To obviate which, we say, that as our view is to *revive* and *re-establish* the *primitive truths* which constituted the ground-work of the first universal religion, at the period of the creation of the material worlds and man, it became necessary to strip them of all disguise, mystery, and fable: in order to that, we found ourselves under a necessity, occasionally to analize in part the three divine systems noted in our last paragraph, not under the guise in which they now appear before us, but as they really were at their first promulgation; for of all the theologic systems that have been broached to mankind, we think we are well supported in marking these alone as *true originals*; but our benevolent view extends still farther, and we flatter ourselves (however chimerical it may appear) mankind may be restored again to that *one unerring original faith*, from which, by undue influence in every age of the world, they have unhappily swerved: we are convinced, if they consulted their present and

and future felicity, they would fly to embrace a rational hypothesis, that leads to such a blessed issue. And here we cannot help deeply regretting the want of that  *stupendous gift of tongues*, that our system might thereby be conveyed to every corner of the habitable globe. Vain regret! says the sceptic. Vain as it is, it is the vanity of doing good, which is the most pardonable of all vanities. Having thus, we hope, guarded against any imputation of wantonly deviating from our subject, we will resume the track of our enquiries.

57. It is our purpose to trace our divine Mediator through every text of the four Gospels successively, wherein he expressly declares and maintains the unity and supremacy of God, and his own subordination; and that in such terms as leaves it beyond a possibility of being misunderstood. Indeed, it appears every where, that he was most anxiously solicitous that mankind should be quite clear in a doctrine so essential; and that his apostles and disciples, who were to preach and propagate his Gospel, should not be liable to error in a matter of such importance to Heaven and earth; and this wise precaution became the more necessary, as they themselves were but just emerged

from, and surrounded with, infidelity and Paganism.

58. We will begin with St. Matthew, chap. xix. vers. 17. where *Christ* replies to the man who asked him the interesting question—"Good Master, what good thing shall I do to attain eternal life?"—he said unto him, "Why callest thou me good? " there is none good but ONE, that is "God." Chap. xx. vers. 23. when the mother of Zebedee's children petitioned *Christ* that her two sons should sit, the one on his right hand, the other on his left, in his kingdom, he said unto her, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to those for whom it is prepared of my Father." And verse 28th of the same chapter, recommending humility to his disciples, he saith, "Even as the Son of man came not to be ministered unto, but to minister." Again, chap. xxiv. vers. 36. speaking of the day of judgment, he says,—"But of that day and hour knoweth no man, no not the angels of heaven, but the Father only." And chap. xxvii. vers. 46. in the extremity of his passion on the cross, he cried with a loud voice, "My God! my God! why hast thou forsaken me?" than which, as nothing

thing could more powerfully denote the last influence of *his human nature*, so nothing could more forceably imply his absolute and avowed dependance *on his God*.

59. We shall consider, next the declarations of *Christ*, as they stand recorded in his *Gospel* according to St. *Mark*, chap. xii. vers. 29. when the Scribe asked him which was the first of all the commandments? *Jesus* answered and said, "The first of all the commandments is, Hear, O *Israel*, the Lord our God is one Lord;" and the Scribe answered and said, vers. 32. "Well, Master, thou hast said the truth, for there is One God, and there is none other but he;" and when he subjoins, vers. 33. that "the love of that One God, and his neighbor, is more than all burnt-offerings and sacrifice." *Jesus* applauds his answering discreetly, by telling him, vers. 34. "Thou art not far from the kingdom of God," thereby confirming him in his belief of *One God only*. Chap. xiii. vers. 32. *Jesus*, speaking of the day of judgment, is more particular than stands recorded in St. *Matthew*, for here he declares, that "of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Hence it appears, by *Christ's* own showing, that one

most important secret was *hid from time*, therefore not omniscient, and consequently not God, but *a distinct created being*. Indeed, howsoever conscious he appears to be of his own divine origin, yet he in no wise arrogates worship as due to himself, but directs it all to his God and Father.

60. The course of our enquiry leads us next to the Gospel according to St. Luke, chap. iv. vers. 43. where Jesus being pressed by the people not to depart from them, says unto them, “ I must preach the kingdom of “ God to other cities, for *therefore was I sent*.” Chap. x. vers. 16. Jesus tells his apostles, “ He that despiseth you, despiseth “ me, and he that despiseth me, despiseth “ *him that sent me*.” Vers. 21. Christ, after gently rebuking the seventy disciples for having expressed, with too much joy and exultation, their success in casting out devils or evil spirits in his name, breaks forth in the following pathetic strain of submissive devotion, the poetic and inspired evangelist, opening the verse with this short exordium, “ In that hour Jesus rejoiced in “ spirit, and said, *I thank thee, O Father,* “ *Lord of heaven and earth*, that thou hast “ hid these things from the wise and pru- “ dent, and hast revealed them to babes; “ *even so, Father*, for so it seemed good “ *in*

“ in thy sight.” He then proceeds, vers. 22. to declare to them his *delegated powers* from his God. “ *All things are delivered to me of my Father*; and no man knoweth “ who the Son is, but the Father; and “ who the Father is, but the Son, and he “ to whom the Son will reveal him.” Chap. xi. vers. 2. when one of his disciples besought him to teach them to pray, he said unto them, “ When ye pray, say, Our Fa-“ ther which art in heaven, hallowed be “ thy name; thy kingdom come, thy will “ be done, as in heaven, so on earth, &c.” Here it is worthy remark, that in so very essential and interesting a matter as a proper address in prayer, *Christ* directs the followers of his Gospel to point their supplications and praises *to God alone*. Chap. xviii. vers. 19. records the same rebuke that we have already quoted from *St. Matthew*, with a small variation of expression—“ Why “ callest thou *me good*? none is good, save “ *one*, that is, *God*.” Chap. xxii. vers. 42. when *Christ* had separated himself from his disciples on the mount of Olives, he kneeled down and prayed, “ Father, if thou be “ *willing*, remove this cup from me; ne-“ vertheless, *not my will*, but *thine be* “ *done*,”

61. We come now to the Gospel of our divine Mediator and Saviour, according to St. John, which exhibits more numerous and striking declarations of *Christ*, in support of the unity and supremacy of God, and his own subordination to his will, than all the other three put together. Chap. iv. vers. 34. *Jesus*, in answer to his disciples, touching his eating, says, " My meat is to " do the will of *him* that sent me, and to " finish *his work*." Chap. v. vers. 19. *Jesus*, in answer to the *Jews*, who accused him of breaking the Sabbath by healing the man at the pool of *Bethesda*, says, " Verily, " verily, I say unto you, the Son can do " nothing of *himself*, but what he seeth the " Father do; for what things soever he do- " eth, these things doth the Son likewise." Vers. 20. " For the Father loveth the Son, " and *sheweth him* all things that himself " doeth, and he will *shew him* greater won- " ders than those, that ye may marvel." Vers. 22. " For the Father judgeth no man, " but hath committed all judgment to the " Son." Vers. 23. " That all men should " honor the Son, even as they honor the " Father, for he that honoreth not the " Son, honoreth not the Father which hath " sent him." Vers. 26. to the same *Jews* *Jesus* saith, " For as the Father hath life in " himself,

" himself, so *bath be given* to the Son to  
 " have life in himself." Again, vers. 30.  
 " *I can of myself do nothing*: as I hear I  
 " judge, and my judgment is just, because  
 " I seek not mine own will, but *the will of*  
 " the Father, *who sent me.*" Chap. vii.  
 vers. 16. when *Christ* preached in the tem-  
 ple, the *Jews* marvelled, saying, " How  
 " knoweth this man letters, having never  
 " learnt?" *Jesus* answered them, and said,  
 " *My doctrine is not mine, but his that sent*  
 " *me.*" Chap. viii. vers. 28. " Then said  
 " *Jesus* unto them, When you have lift up  
 " the Son of man, then shall ye know that  
 " I am he, and that I do nothing *of myself*,  
 " but as the Father has *taught me:*" and  
 vers. 42. *Jesus* said unto them, " If God  
 " were your Father, ye would love me,  
 " for *I proceed forth, and came from God;*  
 " neither came *I of myself, but he sent me.*"  
 Chap. x. vers. 18. *Christ*, speaking of the  
 sacrifice of his life, says, " No man taketh  
 " it from me, but I lay it down of myself.  
 " I have power to lay it down, and I have  
 " power to take it up again. *This com-*  
 " *mandment I have received of my Father.*"  
 Chap. xi. vers. 41. *Jesus*, after the act of  
 restoring *Lazarus*, addresses God in these  
 words, " *Father, I thank thee, that thou*  
 " *hast heard me.*" Chap. xii. vers. 27.  
*Christ*, after having declared to his disciples

the

the hour was come in which the *Son of man* should be glorified, breaks out into this doubtful interrogation with himself, “ Now “ is my soul troubled, and what shall I say? “ Father, *save me* from this hour!—but for “ this cause, came I unto this hour.” *Christ*, after declaring to the *Jews* he came not to judge the world, but to save it, subjoins, vers. 49. “ For I have not spoke of myself, but “ the Father *which sent me, he gave me com-* “ *mandment* what I should say.” Vers. 50. “ And I know that his commandment is “ life everlasting; whatsoever I speak there- “ fore, *even as the Father said unto me, so I* “ *speak.*” Chap. xiv. vers. 28. *Christ*, speaking to his disciples, “ Ye have heard “ how I said unto you, I go away, and “ come again unto you; if you loved me, “ you would rejoice, because I said unto “ you, I go to the Father, **FOR MY FA-** “ **THER IS GREATER THAN I.**” Chap. xvii. vers. 3. *Christ*, in the most solemn invocation to the Deity, says, “ And this is “ life eternal, that they may know **THEE,** “ **THE ONLY TRUE GOD,** and *Jesus Christ* “ *whom thou hast sent.*” He proceeds, vers. 5. “ And now, O Father, *glorify thou* “ *me with thine own self, with the glory* “ *which I had with thee, before the world* “ *was.*” Chap. xx. vers. 17. in his short discourse with *Mary Magdalen*, after his

resurrection, *Christ* said unto her, “ Touch “ me not, for I am not yet ascended to my “ Father; but go to *my brethren*, and say un- “ to them, I ascend to *my Father, and your* “ *Father, to my God, and your God.*” The divine scribe closes this chapter with these words, “ But these things were written, that “ ye might believe, that *Jesus* is the *Christ*, “ the Son of God; and that believing ye “ might have life everlasting.” And God of his mercy and spiritual grace forbid, that any of us should believe otherwise.

62. We are not ignorant of the reveries of St. *Paul*, nor of the few texts in the first chapter of St. *John's* Gospel, which seem to countenance the unintelligible and *Pagan* rhapsodies of the *Atbanafian* Creed; but we think ourselves well justified in deeming them of little estimation, when contrasted with the numerous *ipse dixits* of *Christ*, recorded in all the four Gospels, and more particularly by the same Evangelist, all of which are expressly repugnant to such a doctrine; and if those texts are to be understood in the sense usually applied to them, then this Evangelist witnesseth against himself, in the many texts quoted from him in our last paragraph; and he must either stand self-condemned of recording contrary doctrines, or we must conclude his sense of

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"THE WORD" has been misunderstood and misapplied; the last is the most favorable sentence that can be passed upon this inspired writer, and is worth examining below.

63. We purposely avoid a recital of the many philosophical arguments, and logical discussions, that have been urged both in the early days of Christianity, and more modern times, by a multitude of learned pens, in refutation of the doctrine of a *Trinity in Unity*, and *Unity in Trinity*, as being not suited to every common understanding; and therefore have strictly confined ourselves to the lights that every one may receive from the plain dictates of *Christ*, who powerfully and expressly enforces to his followers *the belief of ONE GOD*, *the belief* of his own mission, and divine, although inferior, origin, as proceeding from God; and *the belief* of the Holy Ghost, as the divine attribute, Spirit, or Essence of God, operating upon all things, and on *all beings*, in the proportion he is pleased to infuse or shed upon them, and *by which Christ* himself, in proof of his divine mission, wrought his stupendous miracles, always directing the objects of them, "to give the glory to God "alone" by the puissance of whose Holy Spirit he was enabled to accomplish them. These doctrines are sublime, yet plain, simple,

ple, and intelligible; they bear not the semblance of mystery, but are open to a ready faith: *Christ* neither deifies himself, nor the Holy Ghost; the making an *attribute* of the Deity a God, bears a glaring stamp of Heathenism: no rational being would say, in an absolute and literal sense, that the *fortitude*, or *chastity*, or any other virtue of a King, was the King himself, although it is, in a relative sense, a part or quality of him; nor would any man in his senses aver, that the son is the father, and the father the son, as one individual, when he knows the son must have *proceeded* from the father, and that the father must have *preceded* the son, and that therefore they cannot be *one*; the contrary belief would be a confounding of all ideas and things, as well as causes and effects, and must necessarily shock all rational faith. Therefore, when *Christ* says, "I am in the Father, and the Father in me;—I and my Father are one," &c. he can be only understood in a relative sense, to be consistent with himself; for he ever appears particularly anxious in marking his character, as a distinct being from God, in the relation of a son to a father; and, at a most interesting period, he declares to those who were soon after to be intrusted with the propagation of his gospel, "My Father is greater than I."

64. Therefore, since God has told us,  
 " I am the Lord thy God, thou shalt have  
 " none other gods but me," and as *Christ*  
 has also told us, there is *only one God*, and  
*one Son*, which is *Christ*, and *one Holy Ghost* ;  
 let us abide by, and intrench ourselves un-  
 der this strong evidence, and for the sake of  
 God, let us, with one accord, strike out,  
 not only the *Albanian* Creed, but every  
 other part of our Liturgy, which so pal-  
 pably gives the lie both to God and *Christ*.  
 We are aware we shall be told that we ut-  
 terly mistake the thing, for that the same  
 Creed teaches, that God the Father, God  
 the Son, and God the Holy Ghost, those  
*three Gods*, and *no three Gods*, those three  
 Substances under one Essence, those three In-  
 comprehensibles, Co-almighties, Co-equals,  
 and Co-eternals, are but one Incomprehen-  
 sible, &c. ; and to be worshipped as **ONE**  
 God. If, after all, this is the case, to what  
 end those incomprehensible, contradictory  
 jumble of words and ideas, that have only  
 served for so many centuries to confound,  
 perplex, and puzzle, every common as well  
 as uncommon understanding, and stagger  
 the faith of every well-disposed Christian ?  
 not adverting, that *this sense* of that Creed  
 flatly contradicts the solemn declaration of  
*Christ*, recited at the close of our last para-  
 graph ; for if God the Father be (as he af-  
 fures

sures us) greater than God the Son, then God the Son cannot be co-equal, nor have been co-eternal with him : the Holy Ghost may with propriety be said to have been co-eternal with God, as being the essence of the Deity, inseparable from him, but not co-equal, because every attribute of God is subordinate to, and dependent on *his will*.

65. " Glory be to the Father, and to the  
 " Son, and to the Holy Ghost;" to this we  
 say, Amen: but let us not, like the mis-  
 guided church of *Rome*, forget God, by trans-  
 ferring that worship and adoration to *Christ*,  
 and the chosen vessel of his incarnation,  
 which are only due to *him*, and to his *Holy*  
*Spirit*, his first and great attribute, to which  
*Christ* eminently gives pre-eminence over  
 himself, Matth. xii. 31, 32. " Wherefore  
 " I say unto you, all manner of sin and  
 " blasphemy shall be forgiven unto men;  
 " but the blasphemy against the Holy Ghost  
 " shall not be forgiven unto men. And  
 " whosoever speaketh a word *against the*  
 " *Son of man*, it shall be forgiven him; but  
 " whosoever speaketh *against the Holy*  
 " *Ghost*, it shall not be forgiven him, nei-  
 " ther in this world, nor in the world to  
 " come." And in this place we cannot do  
 better, than to endeavor to clear the Evan-  
 gelist St. *John* from the charge of contra-  
 diction,

dition, by urging, with all humble deference, the conception which leads us to imagine his term or phrase "THE WORD" has been misunderstood, and consequently misapplied; and that his record, to be consistent with itself, must allude to *the Holy Ghost*: and we submit it to the candor of every Christian, who, with unprejudiced heart and attention, peruses the first chapter of St. John's Gospel, whether or not every text of that chapter, which has been usually applied to *Christ*, may not be more justly applied to signify the *Holy Ghost*. And thus the Gospel of this inspired writer will stand unimpeached, which otherwise remains a witness against itself, as shewn in our 62d paragraph.

66. The other various contradictions and evil tendency of the Creed now under consideration (first established by persecution, fire, and sword), are so obvious they call for no further comment; its origin only wants to be accounted for, which is no very difficult task. SATAN, finding his kingdom on earth must fall, and come to an end, if the pure doctrines of *the gospel* obtained universally, had no means left to guard against, and prevent a catastrophe so fatal to his power, but exerting his influence to vitiate its pure stream at the fountain head:

in order to this he most effectually attached himself and his emissaries to the primitive Christian disputants, and the reverend *Saints* and *fathers* of the church, as they are called: these he well knew had not thoroughly shook off from their hearts the impressions of the *Grecian* and *Roman* mythology and *Polytheism*; on this knowledge he founded his hopes, and by the event showed he was no bad politician, for his success was answerable to the most sanguine wishes of his bad soul, and he soon had the malicious joy of beholding *three gods* start up in the Christian system, in violation of the doctrine of their divine Leader, who had so often preached to his followers there was but *one*. It is well known the advantages *Satan* and *Mahomet*, and his successors, took of the Polytheism introduced into the Christian faith, not only to the downfall and destruction of the seven churches of *Asia*, and the empire of the *Romans*, but also to the obstructing the universal progress of Christianity; and we may, with just boldness say, that had it not been for that opening given to that enterprising enemy of our faith, neither *Mahomed* as a *propbet*, nor the *Koran* as a religion, would ever have had existence, but the pure doctrines of *Christ* would have overshadowed the face of the earth, and its inhabitants probably,

bably, at this day, have been of one only *universal church*, unmixed with schisms, sects, or separations, to the saving of millions of souls, and deluges of blood. The ground-work of *Mahammed's* scriptures was the pure unity of the Godhead. (Koran, chap. iv.) " Surely God will not pardon the " giving him *an equal*; but will pardon *any* " other sin, *except that*, to whom he plea- " seth: and whoso giveth a *companion* unto " God, hath devised a great wickedness." Again, " Say not there are *three gods*; for " bear *this*, it will be better for you; God " is but *ONE GOD*." And upon the efficacy of this divine principle we may conceive, that God permitted the so amazing and rapid, as well as extensive progress, of *Mahammed's* Koran.

67. Another stumbling-block to the universal propagation of *Christ's* gospel, is the supposed supernatural mode of his *conception* and *incarnation*; which supposition has afforded a handle to the enemies of Christianity, to stamp it with the imputation of priest-craft, the fact being only recorded by two of the evangelists, *Mark* and *John* being entirely silent on the subject; and *Christ* himself, in all that stands recorded of him, gives not the smallest intimation of his miraculous or supernatural conception. Herein

in our free-thinkers outdo *Mahammed*; for, in the xixth chapter of his Koran, he accedes to the fact, and condemns the *Jews* for their disbelief; but we imagine the objectors might, somehow or other, have arrived at the knowledge, that the miraculous conception of a virgin was a very ancient piece of *Pagan* priest-craft; it was first introduced by the adulterers of *Bramahs Shastab*, and afterwards adopted by the compilers of the *Viedam*, in the person of their *Vistnoq*; and from this origin might possibly descend to later times. Be this as it may, it is most certain, that the stupendous example, life, miracles, and doctrines of *Christ* stood in no need of a mystery of this nature to prop and give it weight and evidence; and therefore, by adding an incumbrance it did not want, rather weakened, than strengthened the whole fabric of Christianity. Had this mystery been a necessary article of faith to salvation, most assuredly *Christ* himself would have given some intimation of it to his followers: we do not find the mission of *Elijah* (who was invested by God with powers on earth near equal with *Christ*), nor any other of the inspired prophets stand impeached, because his or their *conceptions* were according to the natural course of generation, then why should that of *Christ*? So that the objectors gain nothing in the contest, supposing we should

give up the argument to them: although the conception and birth of *Christ* may in one indisputable sense be truly termed miraculous! when we see such an abundant portion of the spiritual essence of God in *Christ*, was thereby subjected by his permission to the flesh, for the salvation of mankind; but we trust we shall not offend, when we say, the event would not have been less miraculous, nor efficacious, had it happened according to the usual course of nature.

68. God forbid it should be thought, from the tenor of these our disquisitions, that, with *Hobbes*, *Tindal*, *Bolingbroke*, and others, our intent is to sap the foundation, or injure the root of Christianity. Candor and benevolence avert from us so uncharitable and ill-grounded an imputation! On the contrary, our sole aim is to restore its purity and vigor, by having those luxuriant injurious branches and shoots lopped off and pruned, which have so obviously obstructed, stinted and prevented its natural, universal growth and progress; and as we have assumed to ourselves the title of the reformed church, by judiciously and piously abjuring some of the impious, idolatrous extravagancies and tenets of the church of *Rome*, let us boldly, in the cause of God and his supremacy, uniformly deserve the character we have assumed.

69. From

69. From all that has hitherto been advanced (supported with what will occasionally follow), three most important truths may be clearly gathered. *Imprimis*, that the FIRST and LAST revelation of God's will, that is to say, the *Hindoo* and the *Christian* dispensation, are the most perfect that have been promulgated to offending man; secondly, that the FIRST was to a moral certainty the original doctrines, and terms of restoration, delivered from God himself by the mouth of his first created BIRMAH to mankind at his first creation in the *form of man*; and that, after many successive ages in sin, and every kind of wickedness, GOD, in his tender mercy, reminded mankind of their *true state and nature*, of their *original sin*; and by the descent of BRAMAH, gave to the *Hindoos* the first written manifestation of his will, which (by the common fate of all oral traditions), had most probably, from various causes, been effaced from their minds and memories: Thirdly, that every intermediate system of religion in the world between that of BRAMAH and CHRIST are corruptly branched from the *former*, as is to demonstration evident, from their being founded on, and partaking of, with more or less purity those *primitive truths*. Vide 3d and 4th paragraphs.

70. Let us next see how far the similitude of doctrines, preached first by *Bramah*, and afterwards by *Christ*, at the distinct period of above three thousand years, corroborate our conclusions; if they mutually support each other, it amounts to proof of the authenticity and divine origin of both. *Bramah* preached the existence of ONE ONLY, ETERNAL GOD, his first created angelic being, *BIRMAH*, *Bistnoo*, *Sieb*, and *Mojasoor*; the pure gospel-dispensation teaches ONE ONLY, ETERNAL GOD, his first begotten of the Father, *CHRIST*; the angelic beings, *Gabriel*, *Michael*, and *Satan*, all these corresponding under different names, minutely with each other, in their respective dignities, functions, and characters: *Birmah* is made prince and governor of all the angelic bands, and the occasional vicegerent of the *Eternal One*; *Christ* is invested with all power by the Father; *Birmah* is destined to works of power and glory, so is *Christ*; *Bistnoo* to acts of benevolence, so is *Gabriel*; *Sieb* to acts of terror and destruction, so is *Michael*; the Holy Ghost is expressly signified in *Brum*, the Spirit or Essence of GOD, abundantly displayed in all the operations and behests of the *Eternal ONE*. The *Shastah* of *Bramah* records the rebellion of a portion of the angelic host, and their expulsion from heaven; the fact is also inculcated

cated by the gospel ; *Moisafoor* is represented as a prime angel, and the instigator and leader of the revolt in heaven, so is the *Satan* of the gospel ; *ministering angels*, or the interposition of the heavenly beings in human affairs, is a principle of *Bramah's* *Shastah*, so it is of the gospel-dispensation ; the necessary duties of *repentance*, *good works*, *universal love*, and *charity*, are indispensably enjoined in the *Shastah*, so they are in the gospel institutes ; but in a more forcible, elaborate, and eminent degree, as being the last and most perfect mission that God in his mercy delivered to man. The immortality of the soul, and its future state of rewards and punishments, are fundamentals of the *Shastah*, so they are of the gospel ; that man is here in a *state of purgation*, *punishment*, and *trial*, is also a fundamental of the *Shastah*, so it is of the gospel, supported by the opinions of the most learned divines and philosophers. That man is doomed to *this state*, for an unhappy *LAPSE* in a *PRE-EXISTENT ONE*, is another fundamental of the *Shastah*, and is evidently implied in the gospel. See the Rev. Mr. Berrow's Treatise on that subject before alluded to in our 40th paragraph. The necessity of *mediators* between God and man, and voluntary sacrifices for the transgressions of the latter in the persons of *Birmah*, *Bistnov*, and *Sieb*, and others

others of the faithful angelic host, are doctrines of the Shaftah; and are all fully comprised in the gospel, by the sole voluntary sacrifice of CHRIST, our constant *Mediator*. That there is an intermediate state of *punishment* and *purification* between death and the perfect restoration of the human soul, is a positive tenet of the Shaftah, and is countenanced by the gospel, notwithstanding the church of *Rome* makes so bad a use of the first, in their system of purgatory. God's *general providence* over his whole creation, is an express doctrine of the Shaftah; and his *particular providence* over individuals is obviously implied, from its doctrine of the visible, or invisible ministration and interposition of the angelic beings in human affairs; these are also fundamental dogmas of the Christian system.

71. The comparison might be extended to a much greater length, but the above, we think, will suffice to prove, that the *mission of Christ* is the strongest confirmation of the authenticity and divine origin of the *Chartab Bbade Shaftah of Bramah*; and that they both contain all the great *primitive truths* in their original purity that constituted the first and *universal religion*; and that the very ancient scriptures now under our consideration, exhibit also the strongest conviction

tion of the truth of the celestial origin of Christ's mission. Yet the former is the system of divinity and ethics which the Critical Reviewers have indiscriminately (as a specimen of their candor, erudition, and penetration) stigmatised with the opprobrious epithets of "*nonsense, rhapsodies, and absurdities*;" and in proof of their *profound judgment*, they unfaithfully took the liberty of re-printing our second part, *without* the errata prefixed to the 1<sup>st</sup> page, by which designed omission, they indeed circulate nonsense enough of *their own making*; but, requesting our readers pardon for bestowing so many lines upon a matter so little worth our notice, we will pursue our subject.

72. In two points of doctrine the Hindoo and the Christian system differ (but the one in mode only), *1st*, The punishment of the damned, or those souls that shall remain reprobate at the dissolution of the universe, or expiration of their *term of probation*. *2dly*, The resurrection of the same body. Touching the first, *the Shastras* teaches, that these reprobate spirits shall be cast out, and languish *for ever in intense darkness*, in a particular region prepared for them; *the Gospel*, that they shall perish *everlastingly in actual fire*. Without discussing the point how, or by what mode of

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action fire will operate on spiritual beings ; we will only say, that possibly the latter sentence may act more *in terrorem*, than in the other ; not that we think there is a pin to chuse between them, nor that the matter of difference is of much importance, whilst they both agree in the fundamental point, that those unhappy delinquents will be given over to everlasting punishment.

73. Touching the second, which is a matter of deeper concernment to be clear in, the Hindoo system teaches, that the corporeal part, or prison of the soul or spirit, being composed of the four elements, each again receives *its part* at the dissolution of the body, or death ; and that the spirit, according to its *merits* or *demerits*, is either conveyed to the first region of purification, or punished for a space, and doomed to enter and animate another corporeal form, body, or prison, that shall be prepared for its reception. The Christian system, without giving us any lights touching the state or existence of the soul or spirit, during the long intermediate space between death and the day of judgment, says, that at that day the graves shall give up their dead, and that there shall be a *resurrection of the same body*, to which its soul shall be re-united, and both receive judgment. By both these systems the

the doctrines of future judgment, rewards and punishments, are clearly revealed to us, but with this difference, that the Hindoo dogma pronounces, as we may say, a *daily judgment* of the soul (for multitudes are subject to death each revolving sun), as well as a final one, and the Christian postpones it to the day of resurrection, leaving the soul during the intermediate state to exist—the Lord knows where. The resurrection of the *same body* is a doctrine obviously repugnant to the Hindoo system.

74. The resurrection of *Christ*, or the re-union of his spirit to the body on the third day, is a stupendous proof of his divine mission, for he had *before declared*, “ He had power to lay down his life, and “ had power to take it up again; for that “ commandment (or power) he had receiv-“ ed from the Father.” But this single instance, peculiar to *Christ*, does not, we conceive, countenance the general doctrine, as stated above, which is far from being universally believed or received; many learned pens have been drawn against it, and many texts of scripture urged in opposition, besides unsurmountable arguments and difficulties that we have to encounter, which stagger the strongest faith; such as the state and existence of the soul during the space above hinted

hinted at; the consideration that matter, of which the body is composed, being in its nature passive and inactive, cannot be the object of either rewards or punishment. But the *spirit alone*, which is the active, deserving, or offending part, can be the only object of judgment; the *non-identity* of the body (if we may be allowed the expression), which continues not the *same body* one hour together, will have its full force on every rational mind, notwithstanding the specious casuistry of a *Liebnitz* and *Locke* to invalidate the objection. How far the Metempsychosis of *Bramah* will solve these problems, and how far that doctrine will be supported by the gospel-dispensation, will appear when we come closer to that main spring of all our movements.

75. From what has been advanced in our 70th, and part of our 71st paragraph, we find that Christianity is, *bona fide*, *as old as the creation*, although in a very different sense from that of the libertine freethinker, who published, some years since, a labored treatise to undermine the gospel-dispensation, under that title: yet, let us not, although it springs from a truly learned and pious zeal, pretend *to prove*, that "the want of universality is no objection to the Christian religion," by bringing *a chain of events*,

events, taken upon trust, from a spurious eastern scripture, as applicable to the conception, birth, miracles, and death of *Christ*, that are utterly destitute of true chronology to support it, lest it should give a handle to freethinkers of the complexion just mentioned to say, that the Christian system is only a copy of an *eastern fable*, as one of the Popes of the church of *Rome* is recorded to have said, or something like it. That the circumstances attending the walk of *Christ* on earth have been transmitted to the East we do not dispute, but that they could stand recorded in an eastern scripture, which was compiled some thousands of years before *Christ's* appearance in *Judea*, is not possible: the facts could not be before they had existence. But the misfortune is, that in disquisitions of this nature we are generally too apt to prove too much, and thereby hurt the cause we are laboring to defend. Had the learned and revered supporter of Christianity whom we allude to above, extended his view, and been acquainted with, the original *Chartab Bhade* of *Bramah*, he would have found that it is a fundamental doctrine of that scripture, that the angelic beings, prior to the *Kolee Joque* or age of corruption, frequently descended to the earth, and voluntarily subjected themselves

to

to undergo the eighty-eight transmigrations to animate the form of man, thereby to guard him from a second seduction of *Mofasoor* or *Satan*; that even *Birmah*, *Bijtnoo*, and *Sieb*, did not exempt themselves from those voluntary sacrifices.

76. This being premised, it is no violence to faith, if we believe that *Birmah* and *Christ* is one and the same individual celestial being, the first begotten of the Father, who has most probably appeared at *different* periods of time, in *distant* parts of the earth, under *various* mortal forms of humanity, and denominations: thus we may very rationally conceive, that it was by the mouth of *Christ* (stiled *Birmah* by the easterns), that God delivered the *great primitive truths* to man at his creation, as infallible guides for his conduct and *restoration*: but the purity of *these truths* being effaced by time, and the industrious influence of *Satan*, assisted by the natural unhappy bent of the human soul to evil, it became necessary that they should be given on *record* to a nation that was most probably at that period much more extensive than we can at present form any idea of; and it appears as near to demonstration as a circumstance of this nature can admit of, that it was owing to this *divine*

*divine revelation delivered to them*, that this people acquired so justly that early reputation for wisdom and theology, which the whole learned world has ascribed to them: but this by the bye.

77. The *same causes* subsisting, the above *truths* soon lost *again*, their original purity and simplicity, and a multitude of different *religious systems* were propagated through the world, having more or less (as intimated paragraph 3d) of *these truths* for a basis, according to the bent and genius of men, and talents of the first impostors that broached them, excited and furthered possibly, also, by the adventitious circumstances of air, soil, climate, situation, regimen, &c. By this deviation, wickedness continued to gather increase through every region of the earth, but still the mercy and forbearance of GOD was not exhausted; for in the fulness of time, *as his last grace*, he once more delegated his first begotten son, under the mortal form of JESUS, to *restore these truths* to their full primitive lustre, and pitched upon *Judea* as a proper center from whence the beams of the *Sun of righteousness* should be scattered, and spread over the face of the whole world. How the universality of this intended stupendous blessing was prevented, we have already shewn in

part, and shall more fully hereafter ; observing that the genuine scriptures of *Bramah* and *Christ* have shared the same fate, mutilated and betrayed by those who were appointed the guardians and supporters of them. We shall close this paragraph with a suggestion that appears to us most probable and rational, *viz.* that *every individual* of the angelic beings who have occasionally visited the earth, under the mortal form of humanity, either by special voluntary licence, or special appointment of God, for the example, defence, admonition, comfort, and correction of mankind, have *each* assumed different forms and names, at different succeeding times, in different regions ; in such wise as *Elijah* and St. *John the Baptist* is supposed by some to have been one and the same spirit, from the intimation of the prophet *Malachi*. (Vide part the second, pages 71 and 72.)

78. In our last paragraph we promised to shew more fully how the blessings of the gospel were converted into a curse, as the prophetic spirit of *Christ* foretold it would be, from his observation of the general corruption and incorrigibility of the human soul ; for otherwise it would not have been possible that his plain dictates could have been mistaken, or perverted to any other purposes

poses than he benevolently designed them : but he had hardly left his followers to themselves, than religious dissentions took place, that blasted all his hopes, and rendered his mission of none effect ; so that, within the space of a very few centuries, and almost as soon as they had assumed to themselves the general name of Christians, he saw, with heart-felt grief, his plain, simple, and divine doctrine split into more jarring sects and schisms than any religious system had suffered since the creation.

79. *Christ* had preached, as essential preliminaries to the salvation of his followers *in a future life*, peace, charity, and mutual love *in this*. But the differing sects of Christians thought it more available to whirl damnation at each other's head ; and in place of those godlike virtues, to substitute hatred, revenge, and persecution ; some construed particular texts of scripture literally, others allegorically, others symbolically ; and some broached, as Christian doctrines, diabolical systems, which rashly favored of that Paganism from which they had been so lately reclaimed and converted ; and each thought themselves warranted by those very scriptures of peace, to cut the throat, for God's sake, of every one who did not subscribe to their opinions : witness the

ever memorable and bloody contests between the early bishops of the church, about the establishment of the *Athanasian* Creed, and the contention for supremacy between the *Greek* and *Latin* churches, which came to a drawn battle at last; as also in later times, the unchristian and inhuman disputes between the Romanists and Protestants, each exerting their infernal spirit of persecution, as power afforded them the means; a contest in which deluges of blood have been spilt, and are spilling to this hour, insomuch that we may justly aver, lamentable as the truth is, that there exists not upon the face of the Christian world, more than ONE SECT of mankind, who preserve *any appearance* of having a true claim to the title of Christians. Here our readers cannot be at a loss to know, that we mean that respectable body of people, commonly, although ludicrously, stiled QUAKERS, a people that in their principles and practice do honour to primitive Christianity and humanity. But, to resume the thread of our subject, and analize in few words (as necessary to our main view) the causes, nature, and progress of the last-mentioned contest between Christians (nominally so) originally of the same church, although an idolatrous and superstitious one:

80. After the separation of the *Greek* and *Latin* churches, the last supported her supremacy in the West for some ages; at length avarice and tyrannic exactions (and partial favor shewn to one set of monks in the collection of those exactions), in the Pope; spiritual pride, resentment, revenge, and an affectation of singularity in the breasts of *Luther* and *Calvin*; and lust and wrath against the Pope in the heart of our Harry VIII. brought about *a partial Reformation of the Christian church*. Thus God sometimes works out his purposes of good, by most *evil* tools. This desertion gave a "perilous gash to the body of the church of *Rome*, and many a profitable limb was "lopt off," and lost, never to be recovered. But *Luther* and *Calvin*, not according to the principles and modes of Reformation, became the leaders of two opposite religious Protestant factions, with about an equal number of proselytes, who soon began to harbor as mutual and cordial a hatred, and unchristian-like animosity against each other, as they both bore to their mother church of *Rome*: then *bishops* and *no bishops* proved the source of fresh, bloody, and cruel contests. Spiritual pride, joined to temporal political maxims, have kept alive an unceasing rancour in the hearts of those two Protestant sects, that must ever keep

them asunder, although nothing is easier to be effected than a union, were it possible to bring them back to Christianity, from which they have both swerved in principle and practice; whilst *Rome* is not without her hopes from these divisions, and waits a favorable conjuncture to re-unite them to the bosom of her church, either by force, or fraud, or both; an alarming event! which possibly may not be so far distant as some fondly imagine. But the feuds and differences between the *Lutherans* and *Calvinists* hurt the cause of *Christ* still more deeply; for many of each persuasion, observing the easy success of those leaders, and how glorious and profitable it was to become the head, the *primum mobile* of a sect, deserted again their colours, and setting up for themselves, formed innumerable subdivisions of faith, under various independent denominations; and each leader had his followers. Thus old heresies were reviv'd, and new ones instituted, and fanaticism of every absurd and extravagant species had a quick and dangerous growth; each sect audaciously affirming, from the same scriptures, that theirs, and theirs only, was the true orthodox faith, and the right road to salvation: yet, with such doctrines, they brought the head of a good, moral, and pious, but misguided

misguided Prince, to the block, and over-turned the constitution of a kingdom.

81. Such is the whole present state of *Christ's church militant* here on this western earth; and the above, added to some *before noted*, are the reproachful fatal causes that have obstructed and utterly choked the universal growth and progress of the gospel; and hence we are urged, by a spirit of true benevolence to mankind, to promulge the following reflections :

82. During our non-age, we naturally receiye and adopt the notions and principles instilled by our parents and teachers; but when man arrives at maturity, he will as naturally assert his great privilege of reason, and think for himself. But what must be the confusion and perplexity of his reflections and ideas, when he begins the necessary inquiry after *TRUTH*, in so essential a matter as the worship of his *GOD*? when he finds, we say (in what is vainly and fallaciously called a *Christian country*), every *Christian church* divided against itself, and the professors of *Christianity* pursuing each other with concealed or open execrations, malice, and all uncharitableness, that misguided zeal, temporal interested views, or enthusiastic rage can possibly dictate. Thus

circumstanced, *a thinking being* has no resource, but either totally to abjure Christianity, or to endeavour to work out his own salvation, according to the lights which *pure scripture*, and his own unbiased *reason* affords him, without adhering to any one Christian church or system whatsoever as now professed in any part of the world, as they have *one and all* proved defective, and ineffectual to cement the bands of mutual love, charity, forbearance, and peace amongst men; which relative duties are the quintessence, the *fine qua non* of the gospel-dispensation. But——as the *different* interpretations of the same scriptures have been the great, the mischievous cause of the numerous jarring sects of Christians (the leaders of each drawing a missive weapon from the same text); and as the fatal effects of these sects and schisms in Christianity have been truly diabolical in every inch of *Europe* (insomuch that a stander-by might be well excused if he was induced to think the Devil himself had been the author of it, in place of God), we must go farther, and utterly reject all that has been written by the apostles and disciples, and every paraphrase, exposition, and visionary doctrine that has been tortured from them, *except the express declarations and doctrines* which fell from the mouth of *Christ himself*, as they stand recorded

recorded in the four Gospels: by these let us abide, be these the *standard of our faith*, and sheet anchor of *our hope*, and these *only*. His language is plain, his words cannot be *mis-interpreted*, nor perverted to different meanings; he speaks to the level of every understanding, as well as to the heart, and cannot be misunderstood. To this it may be objected by freethinkers, that herein we are still at no certainty that these gospels were penned after *Christ's ascension*; that possibly those his declarations and doctrines may not have been faithfully recorded; that we still take them upon trust, &c. To this we answer, and lay our appeal to the *doctrines themselves*; then let every one who doubts knock at his breast, and say, if he can, from the *conviction* of his own heart, that such doctrines, considered as a system of theology and ethics, are not of divine origin. Let this be the text, and sceptics will no longer have existence.

83. *Oh Man! Oh Christian!* Emperors, Kings, Princes, Potentates, and Powers; Rulers, and Leaders, under whatsoever denomination of Christians you have continued to disgrace those *originally respectable names*, whether Papist or Protestant, Lutheran or Calvinist, &c. &c. no longer suffer to be *severally applied* to you that prediction

diction which *Christ* applied to the *hardened* *Jews*, respecting his persecuted apostles, " *Yea, the time cometh, that whosoever killeth you, will think he doeth God service;*" ——no longer, we say, adopt such an impious doctrine and supposition (for herein you are worse than the *Jews*, for you pretend to believe in *Christ* and his doctrines, which they did not) but mutually labor to re-establish peace on earth, and harmony in heaven, by restoring *once more* the true spirit of those *primitive truths*, which were, as the *first* and *last* grace of *God*, delivered to you at your creation originally by *BIRMAH*, and subsequently by *CHRIST*, *the one and the same individual, first begotten of the Father*, as before suggested. Our candid reader will now see the necessity we were under of analysing the *modern Christian tenets and practice*, and of exposing the fatal innovations that brought it first into disrepute, and that still continue to obstruct its universality: we are sensible that we hereby lay ourselves open to the censure of superficial thinkers, who will be ready enough, although unjustly, to accuse us of *Deism*, according to the common acceptation of the phrase; but as we think we have as indisputable a right as Dr. *Clarke* or others, to extend or give a new signification to the word *Deist*, so we pronounce, that

that a man may, with strict propriety, be an orthodox Christian Deist; that is, that he may, consistently, have a firm faith in the unity of the Godhead, and in the pure and original doctrines of Christ. In this sense alone we glory in avowing ourself—**A CHRISTIAN DEIST.**

84. Having thus submitted to our intelligent readers all that we thought necessary to the elucidation of our First General Head, to wit, the existence, the rebellion, the expulsion and punishment of the apostate angels, according to the minute history of that great and fatal event, given in the *Chartab Bhade of Bramah*, from which all antiquity borrowed their conceptions of this essential piece of knowledge, and which also stands confirmed by the gospel-dispensation; and having likewise, occasionally, as we purposed, drawn some (we hope) useful and most necessary conclusions and doctrines, from the comparison between those two divine scriptures, the course of our pursuit leads us to the investigation of our Second General Head, “*The creation of the universe, for the reception and residence of the expelled angels, after their emerging from the Onderab, or place of intense darkness, into which they had been*” precipi-

“ precipitated, upon their expulsion from  
“ heaven.”

## SECOND GENERAL HEAD.

Second General Head. 85. The eternity, or non-eternity of matter (a question which exercised the brains of *Plato*, *Aristotle*, *Epicurus*, and others of the ancients and moderns to little purpose), is a subject, the discussion of which would be foreign to our design; but the eternity of the *world*, which some philosophers have held as a principle deduced from the position of the eternity of matter, is surely one of the greatest, of the most daring, and inconsistent extravagancies of the ancients; a conclusion, that is neither supported by sound philosophy, reason, or probability. Nor is it less extravagant in man, to suppose, that this world, and all that is in it, was made for him; that is, if we consider him in the light in which he seems (by the whole tenor of his actions) to view himself, the mushroom of a day. And indeed it should also seem, that man, from his blind and thoughtless estimation of the world, was likewise perfectly convinced, that he himself *was made only for it*. With this grovelling conception of his nature and origin,

origin, it is no wonder that his pursuits should be adequate, and disgrace his intellectual faculties. Man is a free agent, and *may say* whatsoever he pleases to amuse himself; he may plume himself in asserting the immortality of his soul, his superior form, and intellectual powers, in comparison with the rest of the animal creation: he *may also say*, that he looks up to a life beyond this, a future life of rewards and punishments;—but we maintain against him, that he neither *believes* the one or the other; facts stare him in the face and refute him, his daily practice contradict his words, and prove his attachments and views are solely limited to, and circumscribed by the solicitudes and sensual indulgences of *this world*, which, with all its annexed appurtenances, he arrogantly and presumptuously conceits was made for his use and—abuse. Strange and irrational conceit, for a being thus circumstanced!

86. In combating and disavowing the possibility of man's firm faith in the *primitive truths* just above specified; we think we pay the highest, the most favorable compliment and construction to his understanding and conduct, that is in our power; for if he really and truly *believes*, and seriously thinks himself entitled to hold that superior rank

rank in the scale of terrestrial beings, by virtue of his superior intellectual powers and faculties, and still degrades and debases himself, by the perversion of those blessings, below the level of the brute; so much the more deplorable is his state: nonbelief affords some plea, as faith is not always within the compass of our reach; but to say we *truly believe*, and still persist in evil, leaves us without excuse: therefore we repeat, that our judgment is more favorable to man, when we pronounce, *He does not believe*, than to say *he does*; and the only apology that can be framed for him, either in the one case, or the other, is the *ignorance* he stands in of his *real state on earth*, and the nature of his relative obligations *as man*, which we now purpose to elucidate, for his present benefit, and his future felicity. In the prosecution of this our benevolent pursuit, we again invoke the assistance of that Being, WHO CAN ALONE ENLIGHTEN us.

87. We have shewn, that man cannot rationally or consistently flatter himself, that this world was made for him only, upon the footing of his *commonly supposed* existence. In truth, did not a vain pride and partiality obscure his reason and his optics, he would perceive, that the world was made for the fly, as much as for him; the former

mer possessing every sensual enjoyment suited to his rank in the scale of beings, in as full perfection as mere man can boast of: but—if he extends his prospect, looks higher, and conceives of himself, as he truly is (according to the scriptures of *Bramah*) one of those very identical celestial spirits that were banished heaven, he may then erect his head, and without offence either to modesty or probability, think the world, and every comfortable production of it, *was made for him*, as most assuredly it was. Here we discover a most noble cause, worthy of THE ETERNAL ONE, for so stupendous a creation, as that of the universal planetary system: the angels had sinned, they were degraded, they were fallen; but still they were angels, and immortal! and had borne a glorious rank in heaven! and it affords the highest illustration of God's mercy, that when he was moved to mitigate their punishment, and give them an opportunity of regaining their lost seats in a *state of probation*; that he, with such infinite powers and wisdom should construct so wonderful an edifice as this world for their reception and residence, befitting a race of *cœlestials*, although in a state of degradation; for such undoubtedly was the face of the commonly called antediluvian earth,

earth, when a second defection made THE ETERNAL ONE justly determine it was too good for them ; and was provoked to leave it at the deluge, or some other equally tremendous shock, as we now find it.

88. How the angelic beings, destined to inhabit the other regions or planets of the extended universe, continued to deserve this exalted grace of their Creator, or what changes they may have justly undergone, God only knows; but respecting this our globe, *bad as it is*, we may (without any breach of Christian charity) aver, it is still *abundantly better* than we merit ; and should it grow worse and worse, and less comfortable, (which appears to have been the case for some centuries back in every region of the earth, by remarkable variations of seasons, frequency of earthquakes, storms, inundations, &c. &c.) still the justice of God stands unimpeached, by the increase of sin, and continuance of reprobation. After all, in this world of natural evils, *rational man*, if he looked up to his divine Origin, and moved consistently thereto; might spin out, in a very comfortable existence, *his destined term of probation*, and secure to himself felicity here and hereafter ; so that in truth it is no bad world, but as we

we ourselves make it so; and blind, infatuated Man, as if he thought the *natural evils* of this world were not sufficient, seems resolved to exert those intellectual powers that were given him for very different purposes, to make up the deficiency by the addition of *moral ones*; thereby exceeding the measure of his punishments to a degree that God never intended he should suffer. But to illustrate farther the tenor of our four last paragraphs by way of exposition on the text of *Bramah*.

89. Learned philosophers and divines have been deeply puzzled and perplexed, how to reconcile the justice of God with the creation of a rational being *out of nothing*, or from matter, yet subject to natural and moral evils; and apparently, from every consideration of his existence (from the cradle to the grave viewed under the most favorable aspect), placed here in a state of successive punishments which he cannot possibly *as mere man* have deserved, by any adequate transgression committed during his present state of existence; for his punishments commence with his birth, and pursue him through infancy, periods during which neither his corporeal or mental powers can be supposed capable of transgression

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or sin. Thus the justice of God must ever stand arraigned, if the position *rests there*; but—the very consideration *that God is and must be just*, tells us that cannot be the fact; and that therefore there must have been a prior, some anterior cause, for such (otherwise unmerited) punishments. But when? where? The answer is obvious and indisputable—in some antecedent state of the soul's existence; this truth, natural reason and the laws of common justice convince us of, without the assistance of the many texts of scripture advanced by the ingenious Mr. *Berrow* to prove the *pre-existent lapse of the human soul*: to which we may add an argument drawn from the immortality of the soul; for if the soul is immortal, and necessarily exists in a separate state after the dissolution of the body, it must have necessarily existed *somewhere* before its union to it, unless we suppose God is employed in a daily, we may say hourly, creation of souls; an opinion not less extravagant than the supposed eternity of the world, an opinion that would still leave the justice of God in the same predicament liable to impeachment.

90. Although a pre-existent state, and lapse of the human soul, are doctrines that have

have been avowed by all antiquity, and by many learned moderns (see the authorities produced by the Reverend Mr. *Berrow*), yet a difficulty remained of what nature that state and lapse was? This embarrassment can only be accounted for by mankind having, in process of time, utterly lost the remembrance of those *primitive truths*, which clearly laid open to him *his real state and nature*, both in his present and pre-existent state. Some have endeavored to solve the difficulty, by supposing that man was created to fill up the vacant seats in heaven, and that his lapse or crime was, *his wickedly associating with the apostate angels*, in place of aiming at the possession of their seats: but this round-about supposition leaves the difficulty just where it found it, and gives an opening still to arraign the justice of God. But Mr. *George Ilive* came most certainly nearer the mark (howsoever he came to hit it), in pronouncing " that the souls or spirits of men are the identical apostate angels themselves," without knowing that he was supported in such a conclusion by the most ancient divine scripture that had been delivered to the inhabitants of this globe: here then we are to look up for the pre-existent state and lapse of the human soul, *the original sin in the angelic fall*, typified by *Moses* in his history of the *fall of man*;

and hence is every one “ born in sin, the “ children of wrath,” and hence only is the justice of God reconcilable with his creation of man at all; a creation, which by this hypothesis highly exalts and illustrates, not only his **JUSTICE**, but his **MERCY**.

91. And here, candid reader, suffer us, from the feelings of a general philanthropy that warms our bosom, to congratulate our fellow-creatures upon the restoration and recovery of this great, this essential, this divine truth, so long lost to our remembrance. A *primitive truth*, which enlightens mankind with the knowledge of their *real state*, the true relation in which they stand towards their God and Creator, and the relative duties which they owe to the species in general, from all which they have deeply and dangerously swerved for a series of ages past, from ignorance of their *original dignity*, *original sin*, and the nature and terms of their earthly sojourn: to that ignorance alone (and to the ready bent of the human soul to evil in consequence of it) must be ascribed the small efficacy which the preaching and doctrines of *Christ* has had upon the world; the seed was good, but sown in unprofitable ground, and although it was not possible to inculcate the necessary doctrines of *the love of God*, and *of*

of our neighbor *as ourselves*, in stronger terms than *Christ* enforced those duties; yet men still persevere in plundering, oppressing, persecuting, and butchering one another without mercy, in open violation of all that is good or holy. The truth is, *man knew not himself*, nor the relation he stood in to his God and neighbor, although, had he diligently searched the scriptures, he would therein have found full satisfaction in both, either expressly, or by plain and direct implication. *David* seems to have been very clear in his conceptions touching his own pre-existent state, as well as that of his *Israelites*, when he pathetically addresses his God in these words of his xcth psalm, “ Lord, thou hast been *our* refuge, “ from one generation to another, before “ the mountains were brought forth, or even “ the earth and the world were made.” Now, as all mankind are unanimous in opinion, that there was no creation of beings prior to the creation of the *earth and world* (or the universe) but that of the angels, so it is plain he could allude to no other; the inference is obvious—*David* and the *Israelites* were the apostate angels. And in truth that most remarkable, and seemingly incomprehensible favor and partiality which God in a long series of events manifestly shewed to that race of people, can be only

accounted for, by their having been one of *the least* offending of the angelic tribes, drawn off from their allegiance, not by the pride and malice of the heart, but probably from the influence and impulses of a divine love and friendship for some of the other revolted tribes: thus the supposed *partial favor* of God to *that people* no longer remains a charge against our eternal IMPARTIAL JUDGE, nor that he should not have, from the same cause, his *chosen* and *elect* of other nations. And here we cannot help entering into a short expostulation with mankind upon their universal evil treatment of that once favorite people of God, the *Jewish* race, who are the common butt of oppression in all nations; we brand them with the epithets of *fraudulent* and *infamous*, whilst the cruel hardships every state imposes on them, lays them under a fatal necessity of perpetrating vices for their own defence and security, and to retaliate in some measure the injustice they everywhere labor under.—Religion and humanity would think and say, it is enough that they are outcasts, and scattered over the face of the earth, without rule or domain; let us not therefore burden them with greater grievances than they can, or than God intended they should, bear:—had those who professed themselves Christians, been truly so,

so, it is more than probable there would not at this day be one Jew existing in the world. But what encouragement can any of that tribe have to forsake his errors, or enter into the fold of Christianity, when they see themselves from age to age oppressed, hunted, and their substance devoured by the *Christian wolves* of every state, in direct violation of the gospel they profess. — Although God has been pleased to disperse them, we are told *on good authority* he has not abandoned them; and we know not how far the evil treatment of that people may have been, and still is, one (amongst many others) of the great causes of the calamitous signs of God's displeasure, in his signal visitations for a long series past to every Christian state under one tremendous form or other; for we think, respecting the evil usage of that forlorn unhappy race, no state in Christendom is exempt.

92. Having thus, we trust, successfully shewn to the highest moral certainty, that the universe was constructed by God for the reception, residence, and sustenance of the apostate angelic tribes; and that mankind are the very identical remains of those unpurified spirits, who have not as yet regained their lost seats, we hasten to the con-

clusion of this our Second General Head, requesting only that our candid reader will accompany us in the contemplation of that sublime picture of the human species, as drawn by our great master of reason and nature, *Shakespeare*, from the mouth of his *Hamlet*—“ What a work  
 “ is man! how noble in nature! how infinite in faculty! in form and moving how expressive and admirable! in act like an angel! in comprehension like a god!”  
 —Now say, reader, can such a being be aught less than angel? Surely no.—Angel he must be, and an apostate one, or we pronounce he is—nothing. Indeed there are many movements and emotions of the human soul, that are utterly inexplicable but upon this hypothesis, as, sudden and instantaneous violent love, friendship, antipathy, dislike, hatred, &c. *at first sight*; which can only spring from a sympathetic sensation of the spirit’s prior knowledge or intimacy in their angelic pre-existent state. One of the great comforts of a departing soul in death, and of those that survive, who are mutually dear to each other, is the hope, that their spirits will soon be re-united, in a future state of lasting bliss, which here is only imperfect and transitory: but such hope is obviously ill-founded, unless built upon this hypothesis. We hope and pray for

for *a restoration* (Restore us, O Lord, that are penitent)—What restoration? What can we be restored to, *as man?* what *as mere man* have we lost?—Nothing; but as apostate angels, we have lost much indeed, and may with propriety both hope and pray for a restoration, otherwise we pray and hope for—we know not what. We are told, “that there is more joy in “heaven for one sinner that repenteth, “than for ninety-nine that are just;”—what relative concern can the angelic beings have for *man, merely as such*, that his repentance should occasion such an extraordinary effect? None surely that with propriety can be conceived; but—when we look up to our hypothesis, and view *the sinner* in the light of *one of their brethren restored*, whom they had reason to fear was eternally lost to them, then the excess of joy is natural, and stands well accounted for.—Respecting the various specious arguments that have been started against the pre-existent state and lapse of the human soul, particularly that of the soul’s *not being conscious* of such a state, we again refer our readers to the labors of the reverend and ingenious Mr. Berrow, who has fully refuted *that*, and every other objection that can be raised to that doctrine; to which we will just add,

add, that the soul of every thinking being would be soon conscious of that great and essential truth, if man would be brought to reflection, and *sink deeper into himself*.

### THIRD GENERAL HEAD.

*Third General Head.* 93. We are now arrived at our Third General Head, the *Metempsychosis of Bramah*, from which we have been kept back by sundry, yet necessary digressions, and discussions of many interesting objects and points of doctrine, which started up upon us in our way, and retarded our speedier passage; although hereby we may appear to some deserving the censure of prolixity, yet we trust it will be acknowledged in the end, that without them our aim and endeavors would not have been attended with *that general utility* which we flatter ourselves they now assuredly will.—Before we submit our own sentiments to the world on a doctrine so little attended to in modern times in this our hemisphere, it becomes necessary (to save our readers the trouble of turning back to our second part, p. 49, &c.) that we recite the texts of *Bramah*, who first, by divine authority, promulgated that ancient system

item.—“ And THE ETERNAL ONE  
 “ spake again unto *Bijnoo*, and said, I will  
 “ form mortal bodies for each of the delin-  
 “ quent *debtah* (or angels), which shall for  
 “ a space be their prison and habitation, in  
 “ the confines of which they shall be subject  
 “ to natural evils, in proportion to the de-  
 “ gree of their original guilt.—The bo-  
 “ dies which I shall prepare for the recep-  
 “ tion of the rebellious *debtah*, shall be  
 “ subject to change, decay, death, and re-  
 “ newal, from the principles wherewith I  
 “ shall form them; and through these mor-  
 “ tal bodies shall the delinquent *debtah* un-  
 “ dergo alternately eighty-seven transmi-  
 “ grations, subject more or less to the con-  
 “ sequences of *natural* and *moral* evils, in a  
 “ just proportion to the degree of original  
 “ guilt, and as their actions through those  
 “ successive forms shall correspond with the  
 “ limited powers which I shall annex to  
 “ each;—and this shall be their state of  
 “ punishment and purgation.—And it shall  
 “ be—that (after passing the eighty-eight  
 “ transmigrations) the delinquent *deb-*  
 “ *tab*, from my more abundant favor,  
 “ shall animate the form of *mhurd* (man)  
 “ —and in this form, I will enlarge their  
 “ intellectual powers, even as when I first  
 “ made them free;—and this shall be their  
 “ chief state of TRIAL and PROBATION.”

94. As the foregoing doctrine of *Bramah* seems glaringly to clash with *Moses*'s history of the *creation of man*, it is previously necessary to account for this *seemingly* great difference; for they *appear* to agree only in one circumstance, namely, that man was the *last work* of the material and animal creation. By this discussion we purpose to avoid the imputation of slighting *a scriptural detail* that has for a succession of ages been received as orthodox by both *Jews* and *Christians*; a detail, that by being taken literally and misunderstood, has proved the source of many egregious and fatal errors, highly injurious to God's justice and clemency; the most enormous of which is, that infatuated belief, that a race of *unoffending* beings should *stand accursed* for the guilt and disobedience of *one man* and *one woman*.

95. The mission of *Moses* may without offence be considered as a very imperfect one, so designed by God himself; not only for that it was limited to one tribe of beings particularly favored of God, but also as it is totally silent upon all the *primitive truths* but one, *viz.* THE UNITY OF THE GODHEAD. This divine truth he was specially commissioned to declare to his people, as well to rescue them from the idolatrous superstition.

superstitions of the land he led them from, as from those of the promised land he was leading them to. As *Moses* was allowed to be most profoundly skilled in all the learning of the *Egyptians*, and consequently in that of the *Bramins* (which had been perverted by those Magi, as before shewn, to mysterious purposes), we cannot suppose him to have been ignorant that the *other primitive truths* had been *already revealed*, and that in fulness of time they would be confirmed to mankind; but he also knew that was a task reserved for a more exalted being than himself; therefore we are not to wonder that he is utterly silent on those heads of salvation.

96. Respecting *Moses's* short narration of the creation and fall of man, it should seem, if taken literally, to be a matter foreign to his commission; but on a nearer view, and considered as *typical of the angelic fall*, it carries a very different and essential aspect; and if not typical, it is most certainly laughable. We cannot, without violence to our conceptions of the wisdom of God, suppose, that he would propagate the human species by a horrid incestuous union, which pure human nature starts at, and which by his Holy Spirit stands condemned in his gospel dispensation; for thus mankind

kind *must have increased*, if propagated according to the literal sense of *Moses*, from *one man and one woman*; so that it is self-evident he never intended it should be taken literally, but as typical of a prior and much greater event: nor have we the smallest doubt but that, in the days he penn'd it, the allegory was well and commonly understood by all; and we think we shall be able, without much difficulty, to prove to a demonstration, by analysing this allegory, that it affords the fullest confirmation of the truth of the Bramanical doctrines of the creation of man, that man can be no other than the apostate angels, and that the Metempsychosis is a well-founded truth, necessarily resulting from these premises; and we shall also shew, that *Moses* was well acquainted with those doctrines; nay it is more than probable that he himself was the very identical spirit, selected and deputed in an earlier age, to deliver those truths free from allegory, under the stile and title of *Bramah*, as before intimated. But to our proof, from *Moses*'s narrative.

97. *Eve* is beguiled by the serpent, she eats, and tempts *Adam* to do the like, and thereby both become guilty of the sin of disobedience against an express law and order of their God and Creator: *Satan* is tempted

tempted by *Evil, the associate of his bosom.* The *serpent* represents the insidious arguments and wiles of *Satan* to engage the angelic tribes to become associates in his revolt and rebellion, which it may be very naturally supposed were similar to those made use of by the *serpent* to *Eve*. *Paradise* marks the beauty of the original earth, and the garden of *Eden* is the symbol of *heaven*; *Adam and Eve* for their disobedience are driven out of *Eden*, and *Satan and his associates* are banished from *heaven* for their rebellion. The gates of *Eden* are shut, and guarded on every side by angelic powers, to prevent the re-entrance of *Adam and Eve* and their *posterity*; the heavenly regions are impervious to *Satan* and his *confederates*. The curse of sorrow, labor, and death, are entailed upon *Adam and Eve*, and their *posterity*; wherein is figuratively shewn the original sentence, doom, and punishment of the *apostate angels* in their mortal sojourn on earth. *Moses* introduces God cursing the ground for their sakes, allusive of the change brought about in this globe at the deluge, &c. occasioned by the *second defection* of the apostate angels in their state of probation. The brutes being the elder brothers of the creation, and prior to the formation of man (the doctrine both of *Bramah* and *Moses*),

shews them to have been a preparatory creation for future purposes ; and *Moses* tacitly coincides with *Bramab* as to the intended use of this prior animal creation ; otherwise man, who is evidently superior in form and intellect, would, upon a rational supposition, have been the first object of all animal creation. God's being said by *Moses* to have *breatheb the breath of life* into all his animal creation, is a happy figurative illustration of that passage in the *Shastab* (part 2. pag. 59), where "the ETERNAL ONE spake again, " and said—Do thou BIRMAH (the first " created, the *Christ*), arrayed in my glo- " ry, and armed with my power, descend " to the lowest boboon (region) of punish- " ment and purgation, and make known " to the rebellious *debtah* the words that I " have uttered, and the decrees which I " have pronounced against them, and see " that they enter into the bodies that I have " prepared for them.—And *Birmab* stood " before the throne and said, ETERNAL " ONE, I have done as thou hast com- " manded.—The *delinquent debtah* rejoice in " thy mercy, confess the justice of thy de- " crees, avow their sorrow and repentence, " and have entered into the mortal bodies " which thou hast prepared for them."

98. The personages which *Moses* calls by the names of *Abel* and *Cain*, said to be the immediate descendants of *Adam* and *Eve*, are obviously types of *good* and *evil*, or *vice* and *virtue*, that were to guide and govern the actions of the human species, in the course of their trial, from generation to generation. In the murder of *Abel* by *Cain*, *Moses* prophetically points out (what his knowledge of the race then made clear to him), that *vice* would totally subdue and destroy *virtue*; a prediction that is now, we fear, very near being accomplished, as she may be too truly said to be at the *last gasp*, and on the verge of *expiring*. By sin, our scriptures say, death entered into the world, that is by the sin of *Satan*, not of *Adam* (vide the Rev. Mr. *Berrow*), and as in *Satan* (not in *Adam*), all men die, that is, are subjected by sentence to death, so in *Christ* (destined to confirm to mankind the *primitive truths of salvation*) shall all be made alive, "a consummation devoutly to be wished," but of which we have yet *no signs or tokens*. Why *Moses* has made woman the substitute of *evil*, is not very clear, unless from his profound wisdom and knowledge of human nature, we suppose he had observed, that no object had so powerful an influence to seduce man from his duty and allegiance, as woman; and from thence he possibly thought

thought her the fittest symbol he could use on that occasion, without (we dare say) intending it should be taken as a general reflection upon the sex.

99. It is here worth noting, that the creation and propagation of the human form according to the scriptures of Bramab, are clogged with no difficulties, *no ludicrous unintelligible circumstances or inconsistencies*. God previously constructs mortal bodies of both sexes, for the reception of the angelic spirits proportioned to their number, which were to animate or give life to those as yet inanimate machines, and these were all doomed, without exception, to pass through many successive transmigrations in these mortal prisons, as a state of punishment and purgation, before they received the grace of animating the human form, which was to be their chief state of probation and trial: thus it is rationally supposed, that multitudes of them might arrive at the same period to that superior degree; and that male and female forms, by the *instantaneus fiat* of the Deity, were ready for their reception. Thus the propagation of the species *went naturally on*, as well as that of the other animal forms. Respecting the number of angelic beings first created by Gov, the scriptures of Bramab, the Old Testament,

ment, and *Christ*, are silent, confining themselves to the fact only; but if we form our calculation and judgment upon the multitude of organized mortal bodies in the world, we must conclude the original creation to have been amazingly immense! when we suppose, that only a portion of them rebelled, usually supposed (but upon what foundation we know not) to have been about one third. Be this as it may, it is a speculative point of little import to us, it being as easy to Omnipotence to create many hundred thousands of millions as one.

108. We now flatter ourselves that we have fully proved, to the conviction and satisfaction of our intelligent and unprejudiced reader, that *Moses's* history of the creation and fall of man, was *purely typical* of the angelic fall, and made use of by him figuratively to denote that great and prior event with its fatal consequences; and at the same time to point out the second defection of those unhappy delinquents, after they had been placed by the grace and favor of God in a sufferable probationary state, beyond their merits or just expectation: also to give a useful and necessary admonition to his people, that *temptation was no plea*

for sin and disobedience. As to the actors Moses employs, under the denominations of *Adam*, *Eve*, *Cain*, and *Abel*, it is plain they never had any *real personal existence*; it is therefore evident that the creation of man, according to the scriptures of *Brahma*, is the only *real* and *original* one; and that man was not, as some have advanced, coeval with the angelic creation, but subsequent to their fall. Moses appears to us to have had an under plot (if we may be allowed the expression), in the circumstantial history he gives of the descendants of his supposed *Adam* and *Eve*; he politically saw, that for the preservation of the religion and morals of his people, it was absolutely necessary to keep them a separate nation as much as possible: to effect this he thought nothing would more powerfully conduce than raising the ideas of their own dignity, put in comparison with the nations around them; they already had stupendous proofs of their being a chosen race peculiarly favored of God, and Moses traces their genealogy to as distant a root as possible, and carries it up to his typical creation of the first man and woman: those who know what influence this vanity of the antiquity of nations has in modern times, will applaud the sagacity of Moses. And here we cannot help regretting that he has not left us his opinion of the age of

of the universe; he has left it pretty clear, that the creation of *that* and *man* were nearly coeval, but there he has left both to exercise our fruitless guesstes. On this subject we will only add, that the ancients *may have exaggerated*, but he *that dreams with the moderns*, that the world is not yet six thousand years old, may very easily acquire faith sufficient to believe the grossest of absurdities, or, with some of the ancient philosophers, that the heavens are made of brass or iron. Having fulfilled our engagement respecting that ancient typical *Mosaic* history of the creation and fall of man, we proceed with our subject.

101. We have seen a noble and exalted cause for the formation of the material universe, in which we behold man placed in the supreme degree over all animated mortal beings; but—still we observe many myriads of those beings, formed with no less stupendous wisdom and art, and endued (although in an inferior proportion) with the same rational intelligent faculties as himself, concerning whom we seem to be utterly at a loss; nor is there any abstruse point, in which the learned of all ages have been more divided than touching the state and nature of the *brute creation*. The pride

of man shudders at classing them with himself, yet his conscious reason, on reflection, in spite of himself, checks his presumption. Thus the inimitable and philosophic Prior sweetly sings to our purpose :

“ By what immediate cause *they* are inclin’d,  
 “ In many acts, ‘tis hard I own to find;  
 “ I see in *others*, or I think I see,  
 “ That strong *their* principles and ours agree :  
 “ Evil, like us they shun, and covet good,  
 “ Abhor the poison, and receive the food ;  
 “ Like us they love or hate, like us they know,  
 “ To joy the friend, or grapple with the foe ;  
 “ With seeming thought, their actions they  
     “ intend,  
 “ And use the means proportion’d to the end ;  
 “ Then vainly the philosopher avers,  
 “ That *reason* guides our deeds, and instinct  
     “ theirs ;  
 “ How can we justly different *causes* frame ?  
 “ When the *effects* intirely are the same ;  
 “ Instinct and *reason* how can we divide ?—  
 “ ‘Tis the fool’s ignorance, and the pedant’s pride.”

102. It is *amusing* to trace the different and bewildered sentiments of mankind on this subject; but if it was *otherwise*, yet it is necessary to the execution of our plan.— The *Cartesians* maintain that brutes have no intelligent soul, but are mere machines, and unfeeling pieces of clock-work; and indeed,

by the treatment they receive in the world, it should seem that mankind in general were disciples to that inhuman and stupid doctrine:—However Mess. *Yver* and *Bouillet* refute the *Cartesian* hypothesis, by masterly indisputable philosophic arguments, and prove that brutes have a rational intelligent soul; and then—leave that soul to perish with the body. Some have imagined the souls of brutes to be *material*; flat nonsense in *terms*, as well as in *philosophy*. *Aristotle*, who supposed the souls of brutes to be *substantial forms*, is not a whit more intelligible. *Cicero*, who, great as he was, possessed a portion of that pride and vanity which flesh is heir to, made no small concession, when he says, “ In ‘every essence’ that is not simple, but compounded of parts, there must be some *predominant quality*; in man ‘tis reason, in brutes it is—*something like it*.” A late performance, said to be a translation from the *French*, makes all animal life, not man excepted, a *Jeu D’Esprit*, or an amusement of the Deity, and for no other end or purpose. Thus brutes reason upon brutes, says *Voltaire*. Another well-intended and ingenious late performance gives to the souls of brutes immortality, and a future life of rewards and punishments, and takes its proofs from scripture, but is utterly at a

loss to account for the predicament in which they stand on earth, liable as they are to misery, without the authors being able to conceive by what mode of transgression they could possibly *deserve it*; touching which we hope to satisfy his doubts and curiosity. Another divine, in a late treatise upon the general deluge, boldly cuts the matter short at one stroke, as *Alexander* did the *Gordian knot*. He supposes, “ that as the brute creation was made solely for man’s use, and that when they could be of no further service to him, they became *useless* in the creation, and suffered as *matter* in the general deluge, and it became *requisite* they should perish together—as it cannot be supposed they were punished on their own account.”—Here, reader, you have a choice specimen of *close reasoning* exhibited to you; and a striking instance of God’s *justice* and *clemency*! delivered by a servant of the Most HIGH!—*Montaigne* thinks more honorably of the brute creation; “ What kind of sufficiency,” says he, “ is there in us, which we do not observe in the operations of the animals?” To which he ascribes deliberation, thought, and conclusion; and from thence gives the superiority to beasts over man, insomuch as the works of nature excel those of art. He goes further, and pronounces the animals *free agents*,

agents, as well as mankind ;—“ I say therefore, that there is no appearance of reason to suppose that the beasts should, by a natural and forced inclination (instinct), do the same things that we do by our choice and endeavor ; we ought from like effects to conclude like faculties, and from richer effects, richer faculties ; and by consequence to confess, that this same reason, this same method by which we operate, is common also to the animals, or some other that is better.” The whole reasoning on this subject of that acute but irregular writer, is worth perusal ; as it lies scattered through his apology for his learned friend *Raymond de Sobonde*. This industrious author seems quite clear as to the pre-existent state of the human soul : “ Death,” says he, “ is the beginning of another life ; so did we weep, and so much did it cost us, to enter into this ; and so did we put off our former veil, when we entered the present state.” And by the course of his reasoning just above referred to, it should also seem, that he favored the same opinion of the brute soul, as well as the doctrine of the Metempsychoisis.— Our learned and philosophic *Baxter* (in his Treatise of the Nature of the Soul), after proving that the soul necessarily lives after its separation from the body, proceeds and adds,

adds,—" As man is a being compounded of " spirit and matter, the last an impeding " and obstructing cause on the activity and " perfection of reasoning in the first, as the " the ministering organs of the last may " happen to be maimed, defective, or dis- " ordered; and as a separation of the union " leaves the first disengaged and at liberty, " it is a rational supposition, that either the " soul is in an absolute state of separation " from *all* matter, or (when it shall please " our infinitely wise Creator) re-united to " matter of a more *favorable kind*, that " shall be less obstructive to our immaterial " powers.... Omnipotence admits of no li- " mitation, souls may be united to systems " of matter, according to the purposes of " infinite wisdom, that will be vastly more " advantageous, and the union with them " more pleasing, than with our present bo- " dies; our present union being equally in- " conceivable, although we cannot but be " conscious of the fact, however unac- " countable by our limited conceptions."—  
 Again, " Men who hold the immateriality " of the soul, need not be embarrassed how " to dispose of the immaterial souls of " brutes, or be concerned what powers they " may have after the dissolution of their " bodies, but leave all to the Being that " made them."—" It is to be observed, " that

" that the activity of the human soul is of  
 " two kinds, that which is exerted in the  
 " spontaneous moving the limbe, and that  
 " power whereby we turn back our percep-  
 " tive capacity to our past perceptions, so  
 " as to compare them together: the per-  
 " ceptivity also of it is twofold, for it is  
 " percipient of the action of matter upon  
 " itself, and percipient of its own internal  
 " operation in thinking. Brutes have the  
 " first of these powers, but want the second  
 " altogether, which constitutes the *distinc-*  
 " *tion* between man and beast; they who  
 " run the parallel between the human soul  
 " and that of the brutes farther, suppose  
 " still the same powers in both. But surely  
 " rationality must be found in some powers  
 " which the brutes *as such* have not. This  
 " argument therefore does not prove the  
 " activity of the brute soul when separat-  
 " ed—*although, if any one could prove it,*  
 " *he would do no disservice perhaps to philo-*  
 " *sophy.*" Again, " It is self-evident, that  
 " the wide-extended universe, though  
 " stretched beyond imagination, with all  
 " the wonders of wisdom and power in it,  
 " is solely designed for the sake of intelli-  
 " gent beings, to train them up for a ra-  
 " tional eternity."—That the general senti-  
 " ments of this truly pious and learned divine  
 " support the probable doctrine of the Metemp-  
 " sychosis

sychosis is so plain, it hardly needs pointing out to the observing reader; therefore we shall only add, that if *the act of dreaming* proves (as he asserts it does) the separate existence and active percipient powers of the human soul, after the dissolution of the body, it equally proves the brute souls to be endued with the same powers—for undoubtedly—they dream. Unwilling as we are upon any occasion to dissent from the reasoning of this truly great and good man, yet we find ourselves under that necessity, when he says, “ the human soul is form’d at first “ without knowledge or experience, but “ hath the power of attaining both.——“ Brutes are *incapable of improvement*, fi-“ nished in their *specific perfection all at* “ *once.*” So strange a position as the foregoing, could proceed only from non-attention to the progress of the intelligent faculties in both species from their state of infancy, or—from those feelings of human pride that will spring up in the best heart, when the supposed dignity of his superior nature is brought into competition.—The sentiments of the ingenious Mr. Berrow (so often referred to) upon the brute creation, may be clearly gathered from his own words, which we shall present to our readers, as a curious and uncommon specimen of *unprejudiced reasoning* in a Christian divine.——“ If it “ should

" should be urged, that the assigning souls  
 " to one part of the brute creation, will re-  
 " duce us to the necessity of supposing the  
 " like to actuate the most minute species of  
 " vital nature also; I shall only remind the  
 " speculative and philosophic part of man-  
 " kind, that there is discernible, by the  
 " microscopic eye, as exquisite a due pro-  
 " portioned disposition of organs, fibres,  
 " &c (the more amazing in proportion as  
 " they are more minute) in the one as in  
 " the other. That, again, the soul has  
 " the power of self-contraction, to an infi-  
 " nitesimal degree, as well as that of self-  
 " dilatation. That supposing, in the next  
 " place, every organized body, as well in  
 " the brute as in the rational, to be an al-  
 " lowed temporary prison for a pre-delinquent  
 " soul (an hypothesis, which there can-  
 " not I think be one more rational), it is easy  
 " to conceive how and why some may be  
 " made there prisoners more at large as we  
 " say, than intrusted with privileges and  
 " faculties more numerous, extensive, and  
 " exalted than others: and that, lastly, it  
 " is impossible to say into how many differ-  
 " ent kinds of vehicles a soul may transmi-  
 " grate, ere its plastic faculty be refined  
 " enough to inform one, wherein to perform  
 " the functions of an intelligent and rational  
 " life."

“ life.”—Here we see a learned divine, to the honor of the church of England, scruples not to avouch, without reserve, one most material part of *Brenet's* doctrine of the Metempsychoisis; and it is a pity he was not further enlightened; he then would not (with many others of the learned) have been drove to the subterfuge of making a new creation to animate and actuate all mortal forms, when there were a race of angelic delinquent beings ready made to his hands.—Having thus thrown together, under one paragraph, the different sentiments of mankind touching the state and nature of the brute creation, we will next proceed to consider *their* *use*, and the intent of their creation; a matter in which we shall not find mankind so much divided, but on the contrary (the bulk of them at least) pretty unanimous.

103. Man's presumption in supposing the brute creation was intended *solely* for *his* *use*, may be ascribed to two causes: the first his pride, or natural unbounded *spirit* of *power*; an intellectual *faculty* he picked not up here, but brought with him from above, from his pre-existent angelic state: there it had proved his bane, and here, having not immediately the governing powers of hea-

ven.

ven to combat against, to keep his ruling passion in action, he exercises it, not only on the unoffending brute creation, but on his own species. — The second cause we consider as a plea and sanction taken from the 26th verse of the first chapter of *Genesis*, where *Moset* says, that “ God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” — To combat the *first cause*, would proye a labor truly Herculean, without the smallest chance of victory, and therefore we avoid the battle; and touching the second, we might avail ourselves of the demonstrative proofs already stated, that the *Mosaic* history of the creation of terrestrial animals was purely typical; but we will waive that just privilege, and examine the fact, as it literally stands; premising, that man has no right to chuse his texts, but if he thinks to benefit himself by one, he ought to acknowledge the force and efficacy of another, and abide with equal strictness by both; that he has not preserved this equity towards a *more express* dictate of this scripture is certain; for, verse 29th of the same chapter, “ God said (to man), Behold, I have given you “ every

" *every herb* bearing seed, which is upon  
 " the face of all the earth, and *every tree*,  
 " in the which is the fruit of a tree, yield-  
 " ing seed: to you it shall be for meat."

Which words convey a palpable although tacit interdiction of all other food; but more of this hereafter, when we have no doubt of proving indisputably that the breach of this positive injunction, or rather this *first law* of nature, has been one of the great, if not chief source of physical as well as *moral evil*. We now return to our more immediate subject.

104. That the brute creation was designed to be subservient to, or made for the use of man, is a conceit incompatible not only with the justice of God, but also his wisdom; and that, therefore, the usurped sense of the phrase, "Let them have dominion," (on which so much stress has been laid) is not well-founded, and implies only, Let them have pre-eminence, predominance, superiority, in *intellectual faculties over the rest of the animal creation*. Thus *Bramah*, "And in this form I will enlarge their intellectual powers, even as when I first made them free." In this sense only can the above phrase be possibly understood, for the following reasons: first, *Moses* nowhere intimates, that the brute creation

creation was made for the use of man. Secondly, the very small proportion of the whole he has been able to reduce under his dominion, and even that modicum not subdued, but by the exertion, or rather perversion of those superior intellectual faculties into craft and violence, which were most certainly given him for very different pursuits. Thirdly, that, so far from there being the smallest appearance that the animal creation was subjected either to the dominion or service of man, according to the sense that he has wantonly and cruelly assumed, that the majority of them, almost to an infinite degree, are obnoxious to him, and at enmity with him, and in no wise, shape, or form, under his rule and dominion. On the contrary, it may be justly said, that "men are more slaves to man, " than beasts to him." Fourthly, can it possibly be conceived, without doing violence to the justice, goodness, and wisdom of God, that he would invest man with a dominion to *drive out*, at his *caprice* and *pleasure*, that *breath of life*, which he had for his wise purposes so bountifully *breathed* into all his animal creation? for although Moses particularly applies this sublime sentence to *Adam alone* in the 7th verse of his 2d chapter, in these words, " And the Lord God created man of the dust of the K " ground,

" ground, and breathed into his nostrils the  
 " breath of life, and man became a living soul;"  
 yet it is self-evident, that this operation  
 and divine infusion of a living soul or spi-  
 rit, must have been, *a priori*, general to the  
 whole animal creation. Fifthly, what idea  
 must we form of the wisdom and designs of  
 GOD, if we suppose that, after his blessing  
 his animal creation, and laying a positive  
 injunction upon them to *increase* and *multi-  
 ply* and *replenish the earth*, he should, *at the  
 same time*, give to man dominion and power  
 to counteract his purposes, by *decreasing*,  
*diminishing*, and *destroying them?*

105. Having shewn above, that we can-  
 not without violence to God and nature  
 conclude, that the brute creation was made  
 for the use of man, it follows, that his pre-  
 tended right of dominion is an usurpation  
 over a race of intelligent beings, innocent,  
 at least, respecting him; whose lot in this  
 world is sufficiently painful and miserable,  
 without any additional load from man.  
 Here we will once more give our readers  
 the sentiments of the Rev. Mr. Berrow, as  
 strongly expressive of our own, and apt to  
 our subject. After a pathetic and truly Chri-  
 stian-like apostrophe on that noble animal  
 the horse, which is equally applicable to  
 every other animal under man's tyranny,  
 he

He subjoins,—“ But wherefore all this  
 “ wretchedness ?—wherefore all these ago-  
 “ nizing pains and miseries heaped on an  
 “ helpless offspring of divine providence ?  
 “ are they not flesh and blood ?” (*Have  
 they not their REAL grievances and appre-  
 bensions ?*) “ Do they not, as well as we,  
 “ know what sorrow means ? were they  
 “ brought into a *sensible existence* for nothing  
 “ but *the service*, or rather to gratify the  
 “ pride, the wantonness, the cruelty of  
 “ man ? shall one being be created, even  
 “ under the bare possibility of being made  
 “ miserable, *solely for the use* or pleasure of  
 “ another ?—Lord, what is man ? or  
 “ rather, what are not brutes ?”—“ The  
 “ Indians ask, if brutes have not souls ? if  
 “ not, then, say they, *matter thinks*. *Ci-*  
 “ *cero* says, “ That God himself is the soul  
 “ of brutes ;” therefore, says the *Indian*,  
 “ shall they be found suffering without a  
 “ CAUSE, or without a *recompence* ?”—  
 Surely no ; the doctrine of the Metempsy-  
 chosis *alone points out the cause* for their suf-  
 fering *natural evils*, and at the same time  
 shews the promised *recompence*.

106. Notwithstanding all that has been  
 said, we see it will be still objected to us,  
 that *Moses*, in the controverted phrase be-  
 fore us (“ Let them have dominion”), must  
 K 2 have

have meant thereby absolute dominion and unaccountable rule, or he would not, in his law to the *Hebrews*, have devoted the animal creation to the subjection of man, in the various sacrifices *of them* instituted by the law. To which we say, that those cruel sacrifices were subsequently condemned and discountenanced, as barbarous and inefficacious, both by GOD and CHRIST; and we may fairly lay it down as an incontestable principle, that any act which GOD and CHRIST have at any one time pronounced *evil*, could never have been *good*; and therefore, that *Moses*, in that institute, deviated from the commission he had received from GOD, as he did unwarily in other particulars, which drew on him the displeasure of his Creator, and deprived him of the promised felicity of settling his people in the land to which he was appointed to conduct them. Nor does it at all appear difficult to point out the causes that led *Moses* into this error: he knew that their appetites had for a long series of ages been vitiated by the taste of animal food; he hoped to reclaim them from it, by shewing them, in the 29th verse of the first chapter of *Genesis* before recited, that that was not their originally destined meat, and that by the use of animal food they had digressed from their *primitive nature*, and had  
trans-

transgressed against *the very first law* of their Maker; but——very soon finding every admonition of the kind was lost upon them, he weakly thought it might prove in some sort an extenuation of these *common murders*, and a kind of sanctification of them, by introducing them as part of their religious worship. To this he probably had a further interesting and pious motive; he could not but remark the depravity of, and the strong bent in his people towards the superstitious worship, sacrifices and idolatries of the *Egyptians, Chaldeans, Tyrians, Canaanites, &c.* amongst whom he knew that *human sacrifices* were as common as those of the brute creation; therefore, to guard his people against *a greater evil*, he instituted, as he vainly imagined, *a less*; not adverting that it belonged to GOD ALONE, to permit *evil*, that *good* may come of it. The vision of St. Peter may also be objected against us, and that Christ himself winked at these murderous practices, and even partook of them. To this we answer, that Christ knew too well the total and confirmed depravity of *man* to combat so long-established an enormity; therefore the chief aim of his mission was, *first* to correct his morals, and, *if possible*, bring him to a state of *sensibility* and *repentance*; that once obtained, the abolition

tion of that, and many other enormities, he knew, would follow of course.

107. Let us now hear the words of God himself on this subject by the mouth of his inspired Bramah:—“ The mortal forms, “ wherewith I shall encompass the *delin-  
quent debtah*, are the work of my hand ; “ they shall not be destroyed, but left to their “ natural decay ; therefore whichsoever of “ the debtah shall by designed violence bring “ about the dissolution of the mortal forms “ animated by their *delinquent bretbren*— “ thou, Sieb, shalt plunge the offending “ spirit into the *onderab* for a space, and “ he shall be doomed to pass again the “ eighty-nine transmigrations, whatsoever “ stage he may be arrived to at the time “ of such his offence.”

108. Having thus, in a regular series, discussed the several events of the creation and existence of angels, their rebellion and fall ; and having shewn that the material universe was constructed for their habitation and sustenance, and that mortal bodies were formed for their more immediate punishment and imprisonment ; and having also made it sufficiently clear, that man can possibly be no other than those identical fallen

fallen angels ; and lastly, that the brute creation could not have been made subject to him, nor destined for his use and service in the sense he has erroneously, not to say wickedly, converted them to ; it follows that we next take it into consideration to what other use or purpose were they brought into existence ? — The ancient doctrine of the Metempsychosis of *Bramah*, at once answers the matter in question, and would afford full satisfaction to a *Gentoo*, a *Tartar*, or a *Chinese*, but not to a Christian. (Here by-the-bye it is proper to note, that although the *Tartars* and *Chinese* believe in the transmigration of the soul, yet they seem, as well as our ancient druids, to have totally lost sight of the source, the root, the original principle from whence the doctrine of the Metempsychosis sprung, viz. the angelic fall and doom, which has been retained in its primitive purity only by the *Gentoos*.)

— The case standing thus, it remains to examine whether the state and predicament in which the brute creation appear and exist, can be accounted for upon any other rational system. In order to which it will be necessary to consider them under two points of view ; first, as *intelligent, rational beings, and free agents* ; and secondly, as *beings subjected to misery*.

189. The man who asserts his own rational intellectual faculties and free agency, and denies them to the brutes, either thinks not at all, or is actuated by pride and self-sufficient pre-eminence, or has been very deficient in his observations and reflections upon that numerous creation.—When we see a race of beings endued with the passions of rage, revenge, dominion, ungovernable lust, jealousy, hatred, envy, and every other vice similar to our own, *except ingratitude*; and when we behold them endued with the virtues (we had almost said the Christian virtues) of love, fidelity, gratitude, friendship, courage, parental tenderness, filial affection, patience, submission, innocence and meekness, all in as high perfection, if not higher, than in ourselves; and when we further observe them invested with the powers of happiness, misery, reflection, recollection, foresight, forecast, prodigies of art, without rule, line, square, or compass; sagacious in contriving, political in government; the amazing beauty of some, and stupendous construction and animal œconomy of all!—All which *vices, virtues, powers and properties*, are exemplified in the various species of the animal creation.—When we daily see, or may see, all this verified, and still appropriate *cogitation*

cogitation and reason to man alone, we see with the eyes of folly and prejudice.

¶ 10. That man is endued with higher intellectual powers, and capable of carrying his reasoning faculties to a more transcendent pitch, we readily grant; but—why will not human pride rest satisfied with this superiority, without aiming to divest the next great work of his Creator of the portion which he has graciously and evidently bestowed upon it, as necessary to their temporal existence?—If therefore the brute soul, as some (we will not call them philosophers) have taught, is material, and perishes with the body, it is time to tremble for the soul of man; for it is too true and melancholy a fact, that it stands not entitled to a better lot:—the spirituality and future separate existence of *the one*, rests on no surer a foundation than *the other*; and all appearances are as strong in favor of the one as of the other.—Thus our prejudices and false reasoning, arising from ignorance of our real state and nature, leads us into an uncomfortable dilemma, and we are plunged into a labyrinth of confusion, from which nothing can disentangle and extricate us, but—the doctrine of the Metempsychosis, which elucidates and reconciles every difficulty by teaching, that the soul of man and brute is one and the same

same spirit, first in a state of greater degradation, a preparatory state of *punishment* and *purgation*, previously necessary to his passing into his state of *probation*, in the superior and more enlightened form of man. In further support of this conclusion, it remains that we consider the brute creation as *beings subjected to misery*.

III. The justice, the goodness of God stands most evidently impeached in the wild supposition that he could possibly create a race of beings subjected to misery, without some cause of offence on their parts.—Let us with a becoming indignation reject an opinion so unworthy our God, and conclude there must have been *a cause*, and an efficient one, although no hypothesis hitherto produced has pointed it out to the satisfaction of a rational enquirer.—The state and existence of man stands in the same predicament, doomed through the progress of his life to a series of natural and moral evils, without any *apparent cause*, or without possibly having been capable of deserving them by any transgression *here*; therefore our firm belief in God's justice, and our reason directed us to search for *that cause of offence* in some *former state* of the soul's existence, in which we happily succeeded, at least to our full conviction, and *we hope* to that of our candid readers. To that source we

we must again apply to solve the present difficulty respecting *the brute soul*, which must undoubtedly have sinned in a pre-existent state, to reconcile its *many sufferings here* with the idea of a just and good GOD.—

The sensible reflections and sentiments of the ingenious Mr. *Dean of Middleton*, are apposite to our subject, and so pertinent to what we have further to allege, that we will take the freedom of transplanting them. After pre-supposing that pains, diseases, death, &c. evils got entrance into the world *by sin*, he proceeds as follows : “ Now brutes “ as well as men are subject to the same “ sorts of pains and diseases ; so far their “ cases coincide. In all general desolations “ they have suffered together ; in this they “ conform. They suffered with man *the* “ *injuries of the fall* (we wish he had said “ *the angelic fall* ; possibly he meant it).— “ They have perished with him in deluges, “ in conflagrations, in famines, in pesti- “ lences, in destructions of the sword ; in “ short, in all capital calamities they have “ had their share, as well as man (to which “ he might have added, the many miseries “ they endure from the tyranny of man). “ Now, if there is any reason to believe, “ that such evils are of God’s appointment, “ and occasioned by sin, must not brutes “ then in some respect or other be supposed “ to

" to be faulty ? We do not pretend to say,  
 " or even to insinuate, that they are ca-  
 " pable of moral rules, and become crimi-  
 " nal after the manner of men ; but we al-  
 " lege, that they must have some kind of  
 " demerit, they must have contracted de-  
 " filements some way or other. *If we can-*  
 " *not shew how this is, it is only an instance,*  
 " *amongst many others, of our ignorance.*  
 " The facts insisted on are deducible  
 " from the preceding cases, and the  
 " justice of God.——God cannot pu-  
 " nish his creatures without a cause, and  
 " this cause must be guilt or demerit of  
 " some kind or other; infinite justice neces-  
 " sarily supposes it." This Gentleman  
 stops not here, but goes a step much higher  
 in his conclusion from the above premises :  
 " that as brute animals have attended man  
 " in all great and capital calamities, so they  
 " will also attend him in *his final deliver-*  
 " *ance, and be restored with him.*" How  
 he proves this from scripture, we refer our  
 readers to his " *Essay on the Future Life*  
 " *of Brutes,*" whilst we proceed on our  
 way.

112. Thus have we demonstrated, *the creation and state* of man and beast are ut-  
 terly inexplicable upon any other hypothe-  
 sis than the ancient doctrine of the Metemp-  
 sychofis,

sychoisis, which *alone* rationally accounts for, and reconciles their existence, as intelligent free agents doomed to misery, in every stage and circumstance of it, to be strictly consistent with the *goodness*, the *justice*, and *mercy* of God ; the state of the brute creation, and the cause of their sufferings no longer remains a matter of difficulty, nor incompatible with divine justice, but conformable thereto ; their mortal bodies being formed for no other end or purpose but the punishment and vehicles of conveyance for the *same offending spirit*, to a form, which, although still a prison for the soul, was yet so marvelously fabricated (by a modus and construction imperceptible to us), as to afford a greater scope and latitude to the exertion of those intellectual faculties and free agency, which it was only capable of exerting in a *limited degree*, whilst in its state of deeper degradation ; for, touching the portion of *cogitation* and *conscientiousness* the brute creation are possessed of, it is impossible for us to say ; it may, for aught we know to the contrary, be equal to our own : we are barely authorized in our conception drawn from visible phenomena, that their powers are under some kind of restraint, but of what nature we know not ; nor does it follow from the premises, if granted,

granted, that their cogitative faculties should be under any restraint at all. We see that they are in general miserable, without remedy or comfort; but that man is only so by predilection, having resources within himself, if he pleases to employ them, that are capable at all times of constituting his felicity; and this privilege marks to us the specific difference and superiority of the *same soul in brute and man*. In the first it may be said to be in *a close prison*, and in the last, a prisoner more *at large*, and capable of working out its full and *final liberty*; a privilege it cannot obtain by issuing from the mortal brute form, which is destined to be its state of *punishment and purgation*, as before observed, and that of *man only*, its state of *trial and probation*; from which form alone it can possibly emerge to its pristine celestial state. It seems to have been the sentiments of *Lucian*, as well as of *Pythagoras*, and many others of the ancient philosophers, that what constitutes the greatest punishment of the brutes, is *their consciousness* of having animated the *form of man*, and of not having benefited thereby; and that it is by their retaining the ideas of their former state of humanity, that many of their species, by small training, so readily comprehend his language and instructions.

Chime-

Chimerical as this opinion may seem to some, it appears in our judgment to have a good foundation.

113. From what has been said, we have the pleasure of thinking the philosophic reasoning of the learned *Baxter* stands confirmed and illustrated; the sensible suggestions of the Rev. Mr. *Berrow* enforced and verified; the doubts and perplexities of the Rev. Mr. *Dean*, touching the *cause* for which the brutes are doomed to misery, fully satisfied; and the bold assertions of Mr. *John Ilive* well grounded, from whom we candidly confess we took our first hints, and became a thorough convert to his hypothesis, upon finding on enquiry, and the exertion of our own reason, that it was built on the first divine revelation that had been graciously delivered to man, to wit, THE CHARTAH BHADE OF BRAMAH; although it is very plain Mr. *Ilive* was ignorant of the doctrine of the Metempsychosis, by confining his conceptions only to the angelic fall, man's being the apostate angels, and that this earth was the only hell; passing over in silence the rest of the *animal creation*.

114. As the ancient doctrine of the ~~Mo-~~  
tempychofis alone accounts, as has been  
said, for the creation, nature, and state of  
man and beast, so it also clears up many  
difficulties and objections that have fre-  
quently been started concerning the *true na-  
ture of Christ*; some conceiving him to be  
“ *very God of very God*,” that is, *God him-  
self*, if they mean any thing: others con-  
ceive him to be *God and man*, but in what  
sense we believe infinite wisdom itself could  
not explain to the comprehension of a finite  
understanding—Others conceive *Christ* to  
have been *mere man*, enlightened or inspired  
by God to a *superlative degree*, and disavow  
the *pre-existent* state of his soul or spirit.  
Touching the *two first* of these opinions, we  
have already given *our conceptions*, esteem-  
ing them enthusiastic, if not blasphemous;  
but respecting the supporters of the *third*,  
they shun (we fear) *Sylla*, and fall upon  
*Carybdis*.

115. A Treatise (which we never saw  
or heard of before we had closed our Second  
General Head, although published in 1767)  
intitled, “ *The true Doctrine of the New  
Testament concerning Jesus Christ con-  
sidered*,” contains a plausible chain of  
objections to his supposed *pre-existence*. Al-  
though

though in that book, and the appendix, we have the singular pleasure of finding our sentiments upon the evil tendency of the Athanasian doctrine, and the true meaning and reading of the first chapter of St. John's Gospel, supported by so learned and judicious an advocate for truth; yet—we cannot avoid thinking that this author hurts the cause of Christianity in a most tender part, by contesting the pre-existent state of *Christ*, and thereby divesting him of his *original divinity*, the criterion, the *fine qua non* of his doctrines; for when he considers him as only *mere enlightened man*; he most certainly goes counter to the express declarations of *Christ*, in many places of the Gospels touching himself, his pre-existence, and nature of his mission, as being a delegate *immediately* from heaven; but more particularly in St. John's Gospel, chap. iii. 16, 17, and 18th verses. We concur in sentiment with this writer, and feel very distinct ideas respecting the **DEITY** of the Father, and the *divinity* of the Son; but when he could without scruple admit, that *divinity* and *humanity* may unite, or rather, as the learned Baxter states it, that God, by his *omnipotency*, can unite a spiritual being to any *material form* he pleases; we cannot conceive why he should stumble at allowing the pre-existence of the *divine Spirit of Christ*. The

creation and miserable existence of every mortal intelligent being, we have, fully proved, can only be compatible with the justice of God, upon the supposition of the pre-existent state of their spiritual part or *soul*; then where lies the difficulty of supposing the pre-existent nature of *Christ*? as the *first created, the first begotten of God of all celestial beings*, before all worlds, delegated by the Father to *unite for a time with* the mortal form of man, for the great purpose of salvation to a race of offending intelligent beings—Thus *Christ* may literally, with propriety, and without any mystery or confusion of ideas, be styled and acknowledged THE SON OF GOD AND MAN, as he himself occasionally uses both those titles.—When this learned and ingenious writer gives an unprejudiced hearing, and full force to the doctrines of the Metempsychosis, and duly weighs the insufficiency of every other human hypothesis, to account for the *phenomena of our present existence*, and indeed of *all nature*; he will, we flatter ourselves, receive full conviction that his doubts and disbelief of the pre-existent state and *original divinity of Christ*, were ill-founded, and not *the true doctrine of the New Testament*.

116. If *reason* and *religion* are deemed worthy a place in the argument, man has now the fullest conviction from *both*, of the true relation in which he stands to the whole brute creation, and that he can lay no rational claim to the power he has assumed for a multitude of ages past over some of their species; nor has he any the smallest justifiable pretence for the uses to which he has converted others of them, murdering some for the gratification of his depraved unnatural appetites, subjecting others to the most cruel labors without humanity or remorse, devoting others for his wanton sport to premeditated deaths, attended with all the cruel and affecting circumstances of *protracted terror*; training, exasperating, aiding, and abetting others to bloody combats of death against one another of the *same species*; spiriting up and encouraging others of them, of *different species*, to discord, contention, and battle, worrying each other, sometimes to death itself, for man's inhuman diversion; imprisoning and divesting others of the species of *that liberty* which was originally given to them by their Creator, upon a tenure equal with man's own; and this only for the sake of a *trifling amusement* and indulgence to the ear; exhausting the strength, and abridging the lives of multitudes of the most noble of the brute crea-

tion in contentions of speed, for the base purposes of *iniquitous gain* and *worthless fame*, acquired not without the application of many cruel ruthless stripes, gaping wounds, and languid sweats, that human pity, *if it had existence*, would shudder at.

117. The above catalogue of *evils*, which man has hitherto, without scruple or feeling, wantonly loaded the brute creation with, we will suppose may be ascribed to his having lost sight of *their original dignity*, and the *relation* they truly stand in to himself; and therefore this ignorance may, in some degree, be pleaded in extenuation of his guilt: but now he is fully evinced of *both*, he in future remains without excuse, if he does not recede from practices that are neither warranted by reason, religion, justice, or the common dictates of humanity. The further to induce him to this worthy recession, we beg leave to remind him, that every brute is animated with a soul identical to *his own*, advancing only in a *progressive state to MAN*; and that he has no right either to hasten or retard that *progression*, that being an act which God has reserved to himself alone: God has said, ——“ *Thou shalt do no murder*,” and man has had the boldness, either totally to disregard this commandment, or by putting his

his own construction upon it, has infringed it in every sense, where power gave him the means: how could we then expect mercy for the brute creation, when he has shewn none for his own species? But this is a kind of murder we shall not speak to here, intending in this place further to examine his pretensions *not only to murder, but to eat the animal beings,* and the fatal consequences of this transgression to the world, requesting our readers will have the goodness to advert to what has been already presented to them on this subject in our 103d and few following paragraphs. We know, that in this discussion we shall meet with potent enemies to contend with, no less than a most formidable train of all the sensual appetites and passions, but that shall not deter us; human reason, although long debased, and subjected to the dominion of *Circe*, is not quite extinct, and only wants to be roused by application of the *celestial Moly*, to shine forth in its native and original lustre.

118. Besides man's conceit of his right of dominion over the brute creation (which has been sufficiently refuted) he urges *two* other pleas in support of his practice of  *killing and eating his fellow-creatures*; these he thinks are unanswerable—*The first* is the obvious course and destination of Providence,

whereby we see that every race of the animal creation are in a perpetual state of war, and doomed to be a prey, the one to nourish and sustain the other \* ;—the fact, if laid down as a *general* position, may be admitted, but with large exceptions, as many tribes of quadrupeds are exempted from that general law of nature, as the horse, the cow, the deer, the goat, the sheep, &c. but allowing this plea to have its full force respecting the carnivorous tribes of the brute creation, yet *man* cannot avail himself of this law; *they* deviate not from the line prescribed them by the God of nature, but man, in becoming *a beast of prey*, acts not only in violation of his order and rank in the scale of beings, but also in opposition to an express interdict of God, as promulgated in the Bramanical and Mosaic history of his creation before cited; and indeed, upon a survey of the natural construction of his form, the quadrupeds above specified might gorge and regale their appetites upon animal food with equal propriety as man, who cannot plead *the law of necessity*, which carnivorous animals seem to be subjected to for their daily subsistence.

119. Let us not, however, in our abundant zeal for the brute creation, be wanting

\* Vide Part II. from page 77. to 86.

in our due applause to the amazing and unaccountable *moderation* and forbearance of man, in that he has not in *Europe* yet arrived, to what most certainly must be the highest perfection of good eating, *the flesh of his own species*; which, from the nature of its regimen, and the repletion of animal salts and juices, must yield a much more exalted flavor, and higher enjoyment, than any other kind of *brutal flesh* can possibly afford.—*Swift*, of ever witty and sarcastic memory, was ludicrous on this subject; but we are quite serious, and think man's abstinence from this *supreme indulgence* the more to be honored, and the more wonderful, as he is not without precedents for the practice, on the authentic records of *America*, and other *savage nations*; besides—his virtue shines brighter in this *great self-denial*, when he may with propriety urge very cogent *political* reasons, that would fully justify his transplanting that *luscious delicacy* and fashion into *Europe*, to wit, the *increasing scarcity* and *high price* of all animal food, both which evils would be effectually and speedily averted from us, by the project of—**KILLING AND EATING THE CONSUMERS**; from which practice, the too great population of the human species would also be prevented. A consideration which

leads us to man's *second plea* for killing and devouring the brute creation.

120. *The immense increase of the animal creation*, which it has been supposed would over-run the world, and endanger man's safety and existence, has been urged as an unanswerable *plea of necessity* for their destruction;—to say nothing of the wickedness of this argument, which directly and openly arraigns the wisdom, goodness, and mercy of God, we will consider the force of it, and hope to prove it as ill-grounded as the former; for, in the first place, supposing (although not allowing) the fact, it can only give a sanction to man for killing, *but not for eating*: nor can this argument possibly be applied, even with the semblance of propriety, against any species of the brutes, but those that are obviously obnoxious to him, and these shun his society.—Any superabundant increase of the *funny race* cannot possibly affect man's safety or existence, yet he destroys and devours them in common with their terrestrial and aerial brethren.—But to show the fallacy of this plea, we find it levelled only against those unoffending animals which man has destined for his prey, and no pretended inconvenience is felt from the increase

crease of those selected for our pleasure or our labor, as witness the elephant, the horse, &c.—But to cut this plea short, and divest it even of plausibility, let us appeal to facts, which set all reasoning at defiance;—let us cast our eyes back on the ancient extensive empire of *Indostan*, where, for a long succession of ages, to the late period of their subjection to *Tamerlane*, no animal was ever bereaved of life, but left to its natural decay and dissolution, and yet their increase was never found, or objected to as an evil, or obnoxious to man.—On the contrary, it is most evident, throughout the whole animal creation, man not excepted, that God has wisely adjusted the principles of decay in each, in a just proportion to their increase or prolific qualities, in such an equipoise, that the one shall not exceed the other, to the confusion or detriment of his works.—If we admit, that some parts may be overstocked, and that the increase may exceed the means for their support, yet this affords no plea or sanction for slaughtering and eating them;—since man has, without any authority from God or nature, doomed them to labor, to evade and set at nought that part of his sentence which decreed “*that he should till the ground by the sweat of his own brow*,” let him, in case of a superabundant increase, as the least sinful,

ful, export them to other regions that may stand in need of them for similar purposes, in place of devoting them to death, for the gratification of his unnatural appetites.— There may be one situation, and one only, wherein man can possibly, with seeming justice, destroy the animal creation ; and that is, when there should be such an increase of those species of similar construction with his own respecting mastication, &c. that should rob or divest him of that food which God and his own nature originally marked and pointed out for his sole subsistence ; in such a case, provided he had no other means of freeing himself of them, he possibly might stand vindicated in killing, but *in no case* in eating them.— What has been above alledged respecting the empire of *Indostan*, may be as justly applied to other regions and people of early times, as we shall have occasion to specify below, where we purpose to enquire, when the vice of slaughtering and devouring the brute creation began, and consider its fatal consequences, *as one of the great roots of physical and moral evil in the world*. But before we proceed to this enquiry, it is necessary to obviate another plea in defence of this error, which justs now starts up, and arrests our intended course.

121. Man, when hard pressed, and at a loss for rational argument (for he cannot easily and with a good grace give up the savory flesh-pots of *Egypt*), has advanced a *third plea* in support of his practice, which he would also sanctify into a *plea of necessity*, which is, that without the use of animal food, and vinous and spiritous potations, the human form could not be sustained in full health and vigor.—Surely man cannot be in earnest, when he urges this as argument, for not only the experience of nations, but daily instances in multitudes of individuals are against him.—The superlatively wise and inspired DANIEL, in his first chapter, exhibits to mankind a fine lesson, which comes in point to invalidate this futile plea.—The King of *Babylon*, desirous of having some youths of the royal *Hebrew* line trained up in his court, “*to stand before the King*,” he appointed them a daily provision of the *King’s meat*, and the *wine* which he drank; but *Daniel*, anxious that neither himself nor the royal youths should be defiled, rejected the *meat and wine*, and making an interest with the governor that was set over them, “*beseeched him to give them pulse to eat; and water to drink*,” the result was, that at the expiration of the time prefixed by way of experiment, “*their countenances appeared fairer, and*

“ and fatter in flesh than all the children who  
“ had eat the portion of the King’s meat.”—  
Thus we humbly conceive that we have  
fairly driven man from every subterfuge,  
every retrenchment, which he has cast up  
in defence of the cruel and unnatural prac-  
tice of *killing* and *eating* his fellow-brethren  
of the animal creation, without *any necessity*,  
*or other rational plea*, *far so doing*.

122. When, or in what period of the world, man fell into the fatal error of mur-  
dering and feeding upon his elder brethren  
of the creation, is difficult to fix with any  
precision, although we may with much pro-  
bability conclude it had a very early rise;  
as it has been observed, man grows not  
wicked all at once, so we may rationally  
conjecture this vice became not general, un-  
til within the space of three thousand years  
back;—that copious fountain of wisdom  
and knowledge, that incessant advocate for  
the rationality and morals of the brute  
creation, the learned author of the Turkish  
Spy, recites many authorities in proof, that  
this vice was not practised in the *first times*,  
but was an innovation on the primitive man-  
ners of mankind; he honors the Brachmans  
of *India*, and seems to be a convert to the  
doctrine of the Metempsychosis; he stands  
amazed at the signal circumstances, pecu-

liar only to the SANSKRIT, and the four books of the law (*i. e. the Chartab Bhade of Bramah*), written in that language ; he thinks it strange that no history should mention *so divine a speech*, and draws his conclusion of the superior antiquity of the Bramins, their language and books, to the rest of the world,—“ *in regard that they fall not within any records, save their own.*” —

He then, with great truth, remarks, that the people of *Indostan* are the only people in the world who have, in all ages to this day, paid a strict obedience to that first injunction and law of GOD, *Thou shalt neither kill, nor eat thy fellow-creatures of the brute creation.* He also instances, that the primitive *Persian* and *Egyptian* Magi abstained from and prohibited this vice to their followers, and this abstinence remained inviolate so long as they retained the pure theology which had been communicated to them by their neighbors the Bramins of *Indostan*.

— He also notes, that the ancient Druids of *Gaul* and *Britain*, who taught the doctrine of the Metempsychosis, abstained from killing and eating animal food, and remarks likewise, that the first people of the world made offerings to the gods only of the fruits and flowers of the earth, which has been, and is uniformly the practice of the people

of

of *Indofian* to this time.—He recites, that the precepts of *Triptolemus* and *Draco*, the first law-givers of the *Athenians*, comprehended the whole system of virtue and piety in practising these few following rules: “ Let “ it be an eternal sanction to the *Athenians*, “ to adore the immortal Gods, to revere the “ departed heroes, to celebrate their praise “ with songs, and the *first-fruits of the* “ *earth, and neither to kill man or beast.*”

123. In whatsoever age this depravity took its rise, it is plain it obtained not generally all at once, but by slow degrees; and as every *other* species of wickedness gained footing and flourished in the world, so we may suppose this also grew to maturity with them, and became universal, except in the single instance of a whole nation, marked above. The use of vinous, and afterwards spirituous potations, we conceive had a later rise, and was a natural consequent of an appetite previously vitiated by the unnatural relish of animal food; and we think it most probable, that both these vices first took possession of man in some period of what *Bramab* calls the *Tirtab Jogue*, or second age, immediately succeeding the *Suttee Jogue*, or age of truth and righteousness; for it was in the *Tirtab Jogue*

*Jague*\* (which may be properly styled the first age of evil) that the influence of *Maisafoor* or *Satan* brought about the second defection of one-third of the angelic spirits; and as his power increased during the succeeding *Duapaar* and *Kolee Jagues* †, so we may rationally conclude the *two vices* under consideration became universal (excepting the *Gentoos*) about the middle of the *Kolee Jogue* or age of corruption, that is, about three thousand years ago: how it happened that the *Gentoos* alone, either never fell into the vice of killing and eating the animal beings, or were reclaimed from it, is easily accounted for, from God's positive injunctions against it ‡, delivered by the mouth and scriptures of *Bramah*; for as to the use of vinous and spiritous liquors, it should seem that was a vice not in being at the period in which that inspired legislator revealed his *Chartab Bhade Shastab* to the *Gentoos*, to wit, 4870 years ago, for if it had, it is most probable it would not have escaped his notice and prohibition;—and yet the *Gentoos* abstain as religiously from the one vice as the other, probably from some positive injunctions laid upon them

\* Vide Part II. p. 68 and 69.

† Ibid, p. 70 and 71.

‡ Ibid, p. 51 and 52.

in the *Insiff Bbade*, or fourth book of *Bramah's Shaftah*.

124. To give the devil his due, it must in justice be acknowledged, that the introduction of these two *first-rate vices* was a master-piece of politics in *Moisafoor* or *Satan*, who alone was capable of working so diabolical a change in rational intellectual beings. He had prescience enough to foresee, by reasoning from causes to effects, that if he succeeded in the attempt, he should be able in time to counteract and utterly circumvent the merciful intentions of God towards the delinquent spirits. To this he was stimulated by several different motives, all tending to the same end;—he considered them, from their persevering in penitence and holiness throughout the *Suttee Fogue*, as in a state of rebellion against himself, and with good reason, as they had acknowledged him for their King and Leader in heaven;—he had also, with grief and indignation observed, that during *that age* multitudes of them (on whose fidelity he had depended) had escaped out of his reach, and were advancing through the regions of purification towards their lost seats, and that probably the next age would leave him without any other subjects but those of his

own tribe, whose allegiance to him he knew was inviolable; therefore, effectually to guard against a farther revolt of his old associates, he meditated the infernal scheme of tempting them to the use of animal food, and intoxicating drinks, as an infallible expedient that would fully answer all his diabolical purposes. For, *first*, he knew he should thereby lead them into sin and disobedience, by a breach of an express command and prohibition of their God. *Secondly*, he was sensible that those unnatural aliments would inflame and exalt the desires of the flesh, above the rule and dominion of the spirit. *Thirdly*, he knew also, that by natural consequence diseases would ensue, that must assuredly abridge their term of probation in the form of man, which would be no inconsiderable point gained. *Fourthly*, his penetration made it obvious to him, that this inflamed state of the human body (from the continued accession of animal salts and juices, heated and fermented by the auxiliary force of spiritous liquors) would be propagated through the species; and that the sure effects would be, their giving birth amongst them to a train of monstrous, unnatural, violent, and consequently ungovernable passions, as lusts of every kind and species; ambition, avarice, envy, hatred, and malice, &c. that would regularly produce

duce a *progeny* of concomitant actions and effects; as, invasions of property, contentions, wars, battles, murders, and sudden deaths. *Fifthly*, he foresaw a farther favorable consequence from the indulgence of these passions, as that they would, by the natural force of their operation, engage and confine their pursuits to the temporary sensual enjoyments and acquisitions of *this world only*, and cause them to lose sight of *the next*, as well as of *the means* by which they were destined to regain it. These deviations from the path marked out for them, *Satan* knew would in the end estrange their *God* from them, and that they and their posterity would become *bis own*, from generation to generation.

125. It is worth enquiry, by what system of craft *Moisafoor, or Satan*, could possibly induce rational beings so widely to swerve from their obedience, and from their original nature and dignity, into that of lions, tigers, wolves, &c. beasts of prey; nay, to exceed them in every kind of vicious refinement, and to leave them so far behind in the race of luxurious, voluptuous gluttony, besides the *exalted invention* of either entirely divesting themselves of their senses and reason, or of turning them from their bias, by the licentious Guzzle of wine and spirits;

in enchanting relish and enjoyment, which the brutes have not yet arrived to, one species of them only excepted, which approach in kind the nearest to our own, viz. the Satyr, Oronootan, Baboon, and others of the same race, all of which (the first excepted) we have seen smoke and drink until they became as completely beasts *as man himself*; so that man has not so much cause to plume himself upon this glorious acquisition, as he possibly and vainly may have flattered himself withal.—But, not to lose sight of our enquiry by any farther reflections on these grievous truths, so degrading to humanity,—we may suppose, that *Satan*, having had experience that the angelic spirits, in their superior and pre-existent state, had not been proof against his artful seductions, began his operations, and exerted his influence, first upon those who were appointed to preside over the ceremonies of religious worship, rightly judging, that if he could corrupt those who had the lead on earth, the rest would fall an easy prey; he was aware, that if he abruptly proposed the destruction of their fellow-creatures, without some specious plea, human nature might start at the proposition: he therefore cunningly suggested the sanctifying their murder by offering them up in sacrifice, as a work that

would be most acceptable to the Deity ; he doubtless likewise insinuated, they would thereby not only do a thing pleasing to God, but also render a signal service to their delinquent brethren, who they knew were imprisoned in the brute forms, the shortening whose lives would expedite their progressive advance to that of man, from which form alone they could regain their lost stations in the celestial regions. That this was an argument *Satan* laid no small stress on, appears obvious from this, that it has been frequently made use of by several ancient priests and philosophers, *his faithful deputies*, in justification of the inhuman practice.— This great point gained, *Satan* met with little difficulty in prevailing on them to taste ; and thus by degrees the killing and eating the most innocent species of these devoted miserable beings, became an established *religious custom* all over the world ; a practice, say the Bramins, which the devil himself could *only* have forged.— Yet *Satan* thought himself not quite secure of his votaries, without playing an after-game that would infallibly work out their future perdition ; therefore his next step was to influence them to extend their *religious sacrifices* to their *own species* : to bring them to this supreme pitch of wicked superstition,

he

he found some difficulty, but at length prevailed, by insinuating, that they would thereby not only more effectually deprecate the displeasure and vengeance of the gods, but also free the souls of those who were thus devoted, from future transmigrations through the mortal brute forms of punishment and purgation.—If any of our readers doubt the address and success of *Satan* in this arduous attempt, we have only to recommend them to the perusal of the histories of the ancient *Pheenicians*, *Tyrians*, and *Carthaginians*, who were all *shoots* from the *Chaldean stock*, and also the history of the *Canaanites* in our Old Testament.—*Satan* still thinking his scheme defective, gave the finishing stroke to it, by suggesting the practice of pouring out *libations* of wine to the gods, without which the ceremonies of religious sacrifices would be imperfect; this obtained, he left them to themselves, knowing, that as they had so readily been induced to eat of the one, they would of course make as licentious a use of the other; and that he should, from the natural united effects of both, always find them in a proper state to receive any diabolical impressions he should in future suggest to them, by his own immediate operation on them, or by those of his infernal agents:—and thus, al-

though he had failed of acquiring *supreme worship* in heaven, he at length effectually obtained it on earth.

126. We may with probability conclude, that some ages (although not many) might have elapsed before the laity came in either for a bit or a sup of those religious sacrifices; that these observing (by the instigation of *Satan*) how their priests *piously devoured them*, began to demur against supplying them with victims, unless they also came in for a share, which at last they obtained; the priests still reserving the most delicious morsels for themselves. — And thus, in process of time, both priests and laity killed and eat the brute creation in common, without even *the pretence* of religious motives, or indeed any principle at all; a point which *Satan* foresaw they would in the end arrive at, and the event confirmed the sagacity of his judgment in forming a plan which at once afforded him a triumph over *God and man*.

127. Having above, we humbly conceive, made it manifestly appear, to the full conviction of every unprejudiced reader, that the *two vices* which we are combating have been, and still are, the pernicious roots

roots from which all moral evils sprang, and continue to flourish in the world; permit us next to repeat, that (according to the shewing of the philosophers, moralists, divines, and historians of all nations) *there has been an utter depravity in mankind in every part of the known earth, from the earliest records of time.* Let any casuist assign *any other adequate cause* for this universal depravity and corruption of the species, that will account for this phenomenon, better than those which we have above attributed it to, and we will most readily give up our system;—*a cause* there must be somewhere, and that a general one too, that could produce such *uniform effects*.—Divines point out no other cause than that we are undoubtedly under *the influence of the devil*. This we know as well as they, but they seem not to know *how* it happened that we came under that direction; all the learned of the world concur in the opinion that *there was a time* when *primitive man* was not under his dominion: the angels *continued good* for a long space before they fell a sacrifice to his seductions, and their own ambitious folly; and so they did again for an age, when doomed to animate mortal forms on earth, for their first transgression; and they persevered in angelic virtue until *Satan* projected the introduction of those *two vices*,

which he was sensible would infallibly work such a change in the human body as would of course impair it, and consequently that the free use, exercise, and operation of the *spirit's* intellectual powers of rectitude would be impeded, and liable to perversion by foreign influence, which otherwise would have remained in full force and vigor, as is verified by many instances on record, where man, by abstaining from these *capital vices*, has kept his soul in such a state as to resist every effort of *Satan* to provoke him to sin.

128. When the cause of any disease is discovered, it amounts to more than half a cure. Would man exert his intellectual powers, he would soon pull down what *Satan* has been so many ages erecting; his empire has acquired no stability but from our easy submission to his diabolical suggestions; and that in such wise, that we can now hardly be said to have any claim to that original free agency given to us, for the very purpose of withstanding his influence; remove the cause, the effect ceases. When man returns to his natural, primitive, simple aliments, his inordinate desires, his passions, and their direful issue, will as naturally subside, as they rose; then we may form a well-grounded hope of the renewal

renewal and restoration of the *primitive age* of purity and holiness; that *halcyon age*, when man banqueted with innocence and content upon the delicious produce of his parent earth, without a thought of killing and eating his fellow animals;—that age, wherein the feathered tribe could in freedom and security range in their proper element without dread or apprehension of the cruel fowler;—when the roes and hinds, with the timorous hares, might gambol and scamper at pleasure over the boundless plains, without the risk of being scattered and drove, in protracted terrors and dismay, to the mountains, rocks, and brakes for sanctuary against the pursuit of the ruthless hunter;—when the scaly independent race enjoyed at large their watery course, without molestation, from the artful wiles of the insidious angler;—when the sea remained yet unexplored, and **COMMERCE**, that *bane* (falsely called the cement) of mankind, had not a being, and was not, as now, an instrument in the hands of *Satan* to excite the species to invasions, fraud, and blood; the natural produce of the earth in every region supplied its offspring with all that was useful and necessary, because men were strangers to irregular desires, and we have no *solid reason* to imagine its inhabitants were less numerous then, than now.

As

As the wickedness and unbounded violence of man brought on a rueful change on the face of the globe, so we might rationally hope and expect, that on an universal return to his *primitive goodness*, GOD would restore to him his habitation, in all its original beauty and *natural fertility*.—This happy restoration would man easily accomplish, if he prevailed with himself to abstain from these two capital vices, which were, as before observed, the parents of every other subsequent transgression on earth;—JUSTICE would then return in fresh lustre from her long banishment, accompanied by the lovely train of *temperance, harmony, reciprocal benevolence, and lasting peace*; HAGGARD DISEASE would be drove into a longer banishment than even *Justice* suffered, and (like her) only be known *by name*.—DEATH would be commanded to stand a-loof, that man's happy term of probation on earth might be extended to a greater length, as a means for his future salvation.—Then, and then only, may we hope to see and feel the sacred doctrines of *Christ's gospel* operate *universally* on mankind, by producing a general rectitude of morals and piety.—We are not so sanguine as to expect that this wondrous change would be brought about in *one generation*, but the *next* would most sensibly experience its

its happy effects, and *Satan* would soon find himself repulsed and baffled in all his cunning and deep planned machinations, and be obliged to retreat with disgrace, and seek an empire in some other region of the universe.

129. Now, as it appears beyond a controversy, that the *depravity* herein lamented began in the priesthood, who first unhappily fell under the influence of *Satan's* wicked suggestions; so it is undoubtedly incumbent on popes, patriarchs, cardinals, archbishops, bishops, priests, pastors, and rulers of every church on earth, to set the pious example of beginning a general reformation of these two execrable evils, the killing and eating the rational brute creation, and guzzling vinous, &c. potations, — They would do well to consider, that the persevering in these vices themselves, burdens *them* with a double weight of sin, as being the first aggressors, and as being specially commissioned to guard the morals, and point out the right road of worshipping the Deity to the laity; considerations which, joined to their known assiduity and anxiety for the salvation of mankind, leaves us not the smallest room to suspect, that they would hesitate a moment to set so laudable and essentially necessary a precedent.

dent. To one unskilled in the workings of human nature, and the powerful sway of the prince of the air, it may appear astonishing, that so learned and holy a body of men should continue so long immersed in such gross enormities ;—but when we reflect, that the (*now human*) angelic spirit fell when it was more pure, and endued with more superior and enlarged powers, let us cease to wonder at its *errors* in its present degraded state, and aim only at the correction of *them*.—As an encouragement to attempt and prosecute this great work (we may justly say) of *salvation*, we shall remark, that as the laity too readily followed the example of their ancient reverend teachers, so it may be reasonably presumed, they will as readily, in these our times, joyfully subscribe to and support their sacerdotal leaders in the pious reformation of these unnatural and impious practices, as it would so manifestly insure to them their *present*, as well as *future happy existence*.

130. Before we quit this our Third General Head, we will, to enforce our arguments, take leave to present our readers with a lively picture of man's *primitive state* in the age which we are laboring to restore him to ; and also the progress of evil, superstition, and idolatry which *Satan* reduced

duced mankind to, after he had prepared them, *as above*, to receive any impressions he was pleased to meditate for their destruction.—Both these are drawn by an author profoundly skilled in every species of learning and wisdom.—“ They went out and “ in, slept and waked, labored and rested, “ in safety and quiet. Avarice, envy, and “ injustice, had not as yet corrupted the “ minds of mortals. The earth brought “ forth corn, herbage, and fruits, without “ the husbandman’s or gardener’s labor. All “ places abounded with plenty of *innocent* “ refreshments, and those primitive inha-“ bitants coveted no more. The cattle “ and the bees afforded them milk and “ honey, and the fountain-waters were ge-“ nerous as wine. This globe was a com-“ plete paradise, and no mistaken zeal had “ taught men *religiously* to invade another’s “ rights, and in a pious fury to murder their “ neighbors, in hopes of meriting heaven “ hereafter.—The law of nature was in “ universal force. Every man pursued the “ dictates of Reason, without hearkening “ to religious sophistry, and sacred fables.”

—“ But—when (at *Satan’s* instigation) “ the lucre of gold had corrupted men’s “ manners, and they, not contented with “ the riches and sweets which the surface “ of the earth daily afforded them, had “ found

" found a way to descend into her bowels,  
 " stung with an insatiable desire of hidden  
 " treasures ; then began injustice, oppres-  
 " sion, and cruelty to take place. Men  
 " made inclosures for themselves, and en-  
 " compassed a certain portion of land, with  
 " hedges, ditches, and pales, to fence them  
 " from the invasions of others ; for the  
 " guilt of their own vicious inclinations  
 " filled them with fears, and made them  
 " jealous of one another. They built them-  
 " selves strong holds, fortresses, castles,  
 " and cities ; and their terrors increasing  
 " with their criminal possessions, they per-  
 " suaded themselves that the very elements  
 " would prove their enemies, if not pacified  
 " by bribes and presents. Hence sprang  
 " the first invention of altars and sacrifices,  
 " and from these pannic fears of mortals,  
 " the gods derived their pedigree ; for one  
 " built a temple to the Sun, another to the  
 " Moon, a third to *Jupiter, Mars, or the*  
 " rest of the planets. Some adored the  
 " Fire, others the Water or Wind. Every  
 " one set up to himself such a god as he  
 " fancied would be propitious to him.  
 " Thus error, being equally propagated  
 " with human nature, they created an infi-  
 " nite rabble of imaginary deities, paying  
 " to those idols the supreme incommuni-  
 " cable

“ cable honors due only to the Eternal  
“ Essence, Father, and Source of all things.”

#### FOURTH GENERAL HEAD.

131. With our readers permission, we will open this head with the following texts of *Bramab's Chartah Bhade* \*,—“ THE ETERNAL ONE spoke again and said—“ I have not with-held my mercy from *Moisafoor, Rhaboon*, and the rest of the rebellious *debtah*;—but as they thirsted for power, *I will enlarge their powers of evil*;—they shall have liberty to *pervade the eight boboons* of purgation and probation, and the delinquent *debtah* shall be exposed and open to the same temptations that first instigated their revolt: but the exertion of those *enlarged powers* which *I will give to the rebellious leaders* shall be to them the source of aggravated guilt and punishment; and the resistance made to their temptations by the perverted *debtah*, shall be to me the great proof of the sincerity of their sorrow and repentance.”—“ THE ETERNAL ONE ceased—And the faithful host shouted forth songs of praise and adoration, mixed with grief and lamentation for the fate of their

\* Vide Part II. p. 57.

“ lapsed

" lapsed brethren. — They communed  
 " amongst themselves, and with one voice,  
 " by the mouth of *Bistnoo*, besought THE  
 " ETERNAL ONE, that they might have  
 " permission to descend occasionally to the  
 " eight boboons of punishment, purgation,  
 " and probation, to assume the form of  
 " *Mburd*, and by their presence, council  
 " and example, guard the unhappy and  
 " perverted *debtah*, against the further  
 " temptations of *Moisafoor* and the rebel-  
 " lious leaders.—THE ETERNAL ONE as-  
 " sented, and the faithful heavenly bands  
 " shouted their songs of gladness and thanks-  
 " giving."

132. Before we proceed, it may to some appear necessary that we clear up a seeming contradiction in this part of Braman's scriptures.—It may be objected, that GOD, first by his sentence exposes the delinquent angels to the same temptations that influenced their revolt; and then, immediately after, permits the faithful host occasionally to descend, and guard them from the artful wiles of the tempters,—or in other words, to counteract his own decrees.—To reconcile this seeming absurdity, we have only to conceive that the faithful host foresaw, that the delinquents might not of themselves be able to withstand the superior faculties

faculties of the revolted leaders ; who, it may rationally be supposed, were endued with higher powers in proportion to their original rank :—this circumstance premised, we say, it is easy to imagine why GOD should relent at the warm and pious intercession of his faithful angels, and assent to the auxiliary force petitioned for by the same intercession HE had before been prevailed upon to reverse their first doom, and emerge them from their place of *utter darkness and anguish*, into a *pleasing state* of probation, comparatively considered ; for, although they were sentenced to a state of degradation in their passage through the brute forms, yet being conscious, from the sentence pronounced to them by *Birmab*, that through these they should arrive at a *form*, wherein they should have powers to work out their restoration, their present state must have appeared delectable to them, put in comparison with the former, a state of eternal despair and bitterness. Now, as the faithful host had succeeded in the *first instance*, why should they not in the *second* ?—They did.—Thus the seeming contradiction in the text vanishes, and at the same time conveys to us a useful and comfortable moral, to wit, that the prayers and ardent solicitations of *good beings* are not without their effect with a merciful

N deity.—

deity.—The apprehensions too of the faithful host were well grounded; for even with their assistance, *Satan* proved an overmatch for them both, and so continues to this day.

133. The visible or invisible ministration, or interposition of angelic beings in the concerns of mortals, is a doctrine which carries with it the sanction of the three great divine revelations, the *Shastab*, the *Old and New Testament*, as well as the concurring opinion of all mankind; and therefore we may justly rank it as one of the *primitive truths*, which had the most undoubted evidence for its birth and propagation in the *first times*.—From this doctrine (a relative of the Metempsychosis) flowed the first principle of the Manichean system originally broached by the *Perfian Magi*, amongst other mutilated tenets of the *Charتاب Bhade*;—the first principles of this *primitive truth* were simple and intelligible, but (in common with the rest of the *primitive truths*) mankind in process of time lost sight of it; and being unable to account for the mixture of *good* and *evil* which appeared in their existence, they rashly propagated the horrible doctrine of two absolute and independent divinities that governed the universe, each of diametrically opposite natures;

natures; not adverting, that a single consideration which presented itself daily to them, was sufficient to refute a doctrine which at once wickedly destroyed the very existence of a Deity and Providence; whereas, had not *Satan* hoodwinked their understanding, they might have seen, that as no state whatsoever could possibly be governed by two independent powers, without falling into anarchy and confusion; so much less could the universe:—but from the causes above and elsewhere assigned, it is no wonder that mankind fell into a million of absurdities, not less iniquitous than this.

134. The mixture of good and evil *in this world* flowed naturally from the *second* angelic defection in the human form, as inevitable effects from adequate causes; for these beings were so struck with the unexpected mercy of their Creator, in affording them a trial and term of probation, in a world replete with every beauty and accommodation beyond their desert; that they continued truly sensible of that grace *for a space*, distinguished by the ancient poets and philosophers by the title of the golden age, by *Bramah*, as the age of truth and holiness; and it is reasonable to believe, that during that period, many of them regained

their celestial habitations ; and equally probable, that whilst they continued in this state of general contrition, neither natural or moral evil had a footing in this globe; but that the former commenced and kept pace with the latter ; and it is a well grounded opinion of philosophers and divines, that during the *primitive age*, this globe was not subject to those convulsive vicissitudes of storms, earthquakes, deluges, &c. nor the animal forms to pestilential or other diseases, which moral evils produced at the beginning of the *second age*, when the second defection of the angelic beings under *mortal forms* took place as before noticed ; then it was, that man began to kill and eat his brethren of the creation, the brute animals ; and in process of time to kill and eat one another ;—then began contentions for property and power, which produced invasions, murders, and every species of cruelty amongst themselves ;—then began the contention between the elements by the designation of GOD, for the punishment of the ungrateful delinquents ; and then also began the contention between the good and evil spiritual beings, the one laboring to recover them to their duty, the other to seduce them from it. Here we would strenuously recommend to our readers the perusal of the pious, forcible, and judicious

dicious reasoning of the Rev. Mr. *Dean*, (before cited) in the first volume of his essay on the future lives of the brute creation, where he unanswerably proves that moral transgressions were the causes of physical evils, although he seems a stranger to the *true reason, a priori, why they should be so.*

135. The learned *Baxter* concurs with the Bramins, touching the existence of evil spirits; and reason, joined to the consideration of the goodness of God, naturally leads us to conclude, that if evil spirits have existence and power, there must also be good ones. — His words are these: “ The *eastern philosophers* assert, that there are “ living beings existing separate from matter; that they act in that state upon our bodies, and provoke our sleeping visions.” — And he cites *Plutarch* in the instances of *Brutus* and *Dion*, saying, “ We must own “ with the old *philosophers*, that there are “ bad spirits who envy good men, and endeavour to stumble them, lest going on “ in the ways of virtue, they should enjoy “ a better lot than themselves.” And our learned divine adds in another place, “ That “ these *bad spirits are permitted* to excite “ dreams that frequently degenerate into “ awaking possessions, madness, idiotism, “ &c. and by such an *ascendance, mislead*

“ *the soul:*”—From the same eastern sages, he might have known that there exist also *good spirits* who voluntarily endeavor to counteract the bad.

136. During the *primitive age*, it should seem that *Satan* and his associate leaders had small, if any influence in the world; he appears (like an able politician) only to wait for proper times and seasons to exert his abilities in:—he could not but know that the delinquents were now as much stunned with the un hoped-for mercy of God, as they had been before by his vengeance, and therefore that this could be no favorable juncture to operate upon them:—But he also knew (as is the case with all rebels) that mercy would have no long effect upon them; that the embers of rebellion in them were only smothered, but not extinguished; and that there was only wanting a proper period and occasion to blow them up, and make them blaze again with greater fury: he judged that they would in time (allured by the delicious enjoyments of their region of probation) forget both the torments and despairing anguish they had suffered in the *region of utter darkness*, as well as the mercy that had redeemed them from it; and he was perfectly right in his conclusion,—The

means

means this arch-traitor adopted to bring about his purposes of evil, both *natural and moral*, we have developed in our foregoing General Head, omitting one circumstance, of encouragement as more properly applicable here—*Satan* and his leaders, although sensible that the powers of the faithful angelic beings they had to contend with, were equal with their own, yet they were not dismayed ; knowing that the propensity to evil in the objects on whom their efforts were to be tried, would turn the balance in their favor.

137. It is most probable, that the earliest records that we have of the world, and the transactions of it, may be properly termed *modern times*, when put in comparison with those that preceded ; at least we have no solid reasons, or certain guides, for our thinking otherwise. Howsoever the ancient records of the universe asserted to be in the possession of the *Indians*, *Chinese*, and *Egyptians*, stand disconcerted by the narrow and limited conjectures of the moderns, yet unprejudiced reason (as before hinted) recoils at the supposition of the world's being in the *juvenile state* given to it by the chronologers of *Europe* ; when, from all its interior and external phænomena, it appears to stand on its last legs, or rather sup-

ported only on its crutches ;— *Herodotus* was certainly a wise man, and although he recites many extravagant legends of the *Egyptian* priests, yet it is easy to distinguish by his manner of transmitting them to posterity, what he really had sufficient grounds to credit, and what to laugh at, as fabulous : amongst the former, is *the antiquity of their records* ;— if these extended eighteen thousand years back from the period in which he wrote, then who knows what revolutions in states, empires, learning, arts and sciences may not have happened in the times preceding *their records* ? *all those phænomena, like birds of passage*, taking their flight from one region to settle for a time in another ; or, to pursue our simile in a different species of those animals, diving and sinking in one place to rise in another far distant ; as we have observed to have happened *to them all*, within the period of our scanty and imperfect chronicles : and yet, scanty as they are, it is from *these alone*, we are enabled to form a rational surmise, or judge with any precision of the past ; *from these* then we are supported in saying, that *the foundation* of every known empire, kingdom, and state of the world, was *originally laid in blood and carnage* ; and by these rose to the summit of their greatness, and by these fell to perdition.

138. On a retrospect into authentic history, we survey the fatal and sanguinary issue of the civil wars of all nations ; wherein those allied by the most sacred ties, engaging on different parties, cut the throats of each other, and gloried in the sacrifice.—Let us next take a view of the lamentable effects of invasion, from the Pagan and idolatrous *Sesostris*, to the Christian *Spaniard's* invasion of *Peru* and *Mexico*, in the prosecution of which last only, no less than twenty millions of unoffending people were slaughtered without mercy.—Let us observe the horrid concomitants of those contentions, impiously stiled, *religious wars* ; wherein religion, intended to correct our morals, and establish peace on earth, has been made the stalking-horse, to cover the perpetration of the most cruel and atrocious crimes, dictated by ambition, and an insatiable thirst for dominion and property ; witness the progress of the *Koran*, established by fire and sword throughout the greatest part of the world, the crusades, (let us not call them Christian) and the endless contentions between the professors of Christianity themselves, and the dire massacres they have been the cause of ;—religious wars had no existence in the annals of antiquity ; this was a species of wickedness reserved for later, and more enlightened times, introduced

troduced by the perversion of *Christ's gospel*.—Let us lastly consider the dismal effects of *all wars*, even to the present hour, and the universal depravity of man; and then see if we can find any *adequate cause* for these horrible enormous effects, than that above assigned, namely, *the influence of Satan*, under which the whole race of angelic delinquent human beings unhappily fell, at the close of the *primitive age*; a dominion he has preserved ever since over the species, a very few individuals in every age and every region excepted, who have nobly withstood his wicked machinations, and utmost efforts, to pervert them; a consideration which amounts to proof, that *all might* partake of this celestial triumph *if they would*, by joining the exertion of their *own powers* with the faithful angelic beings, who are ever at their call; for we have no more cause to doubt their existence and activity, than we have to doubt those of the air and wind, although invisible to us.

139. GOD, conscious that he has endowed us with sufficient powers of resistance, abandons us to ourselves; and it is by the neglect of those powers that still *man goes on as the devil drives him*, and must necessarily so continue, until he again, by the full exertion of his divine intellectual faculties, recovers

covers that purity he possessed in the primitive age; the full exertion of those powers he can only acquire, *by restoring the body, and its plastic juices, to their primitive natures*, thereby freeing the soul from those impeding chains which he himself has forged for her; the *sure means* for accomplishing this great end, and setting *Satan* at defiance, we have already pointed out; until then, we remain entangled in the snares and nets of the devil, and, like other animals so caught, shall persist in biting, scratching, worrying and murdering one another to the end of time.—Here we beg leave to dissent from the too generally received opinion, that the ancient and modern heroes, conquerors, leaders of battles and invasion, allies of death and the devil, so much celebrated in story (as your *Sesostris*, *Semiramis*, *Cyrus*, *Crœsus*, *Cambyses*, *Darius*, *Xerxes*, *Alexander*, *Cæsars*, *Mahommeds*, and a very long &c. &c. &c.), were or are instruments, or a scourge in the hands of God for the chastisement of mankind, because we think there appears *no necessity* for such an interposition; nor can we bring ourselves to believe that God ever did, or does consent, to those furious massacres of the species, recorded in the annals of the world, and perpetrated to this day: why should

we

we be driven to so unnecessary a conclusion, when we see, that the genius of man, by the guidance of *Satan*, is quite adequate to the purpose? nor have we a doubt, but that he takes special care, first to infuse into his hero a proper disposition for blood and conquest, and then places a *prime leader of his own* at his elbow, to keep him steady, and proof against the horrid and piercing groans, shrieks, and cries, of slaughtered parents, husbands, and brothers, ravished wives and daughters, entertained at the same time with the heart-rending screams of their expiring infants; for howsoever heroes and their blood-thirsty followers may, by custom and practice, be inured to these *glorious scenes*, yet it might sometimes so happen, that the feelings of humanity would start up in their breast, and were they not immediately suppressed, *Satan's* main purpose would be defeated; for the greater number of the species cut off short of their *term of probation*, the farther his iniquitous end is answered; and therefore he never fails to excite to murder upon every favorable occasion, no matter of what kind, whether of man or brute;—we likewise think it most probable, that, upon extraordinary incidents, where he might have doubts of the address or influence of a *deputy*,

*puty*, he did some of the *first-rate heroes* the honor of accompanying them *himself* in their expeditions, particularly *Cyrus, Alexander, Cæsar, Mahomed*, and *Fernando Cortez*, with other captains both of ancient and modern date, needless to mention.—Respecting the destruction of *Babylon*, so minutely foretold by the prophets *Jeremiah* and *Isaiah*, where “ their young men and “ their host were to be utterly cut off by “ the sword, their houses spoiled, their “ wives and virgins ravishèd, those in the “ womb not spared, and their children’s “ brains dashed out against the stones be-“ fore their eyes; ” —if we allow the prophets to have been justly inspired in the circumstances of this desolation, yet they certainly were mistaken as to the *first mover of it*, and, by some egregious error or other, deprived *Satan* of the honor of this glorious enterprize.

140. By what has been said, and with a reference to the Metempsychosis, it need not appear strange, that the world has at all times been equally populous, respecting both man and beast, or very nearly so; for so few of the delinquent spirits in every age have transmigrated to heaven, that they have been hardly missed on earth.—Here, we know, will be objected to us *Moses*’s account of

of the deluge, and the new propagation of all the animal species, from the stock which *Noah* saved in the ark.—To this we say, that there have been many solid arguments urged against the universality of *Moses's* deluge, which have never been refuted to the full satisfaction of inquisitive reason.—It is true, we have *Moses's ipse dixit* for the destruction of all, in whose nostrils were the breath of life; but how came it to pass, that a race of animals, as numerous, if not more so, than those of the earth, escaped his notice so far, as not even to be worthy the mention, namely, the fishes of the seas and rivers? in their nostrils were surely the breath of life. But the cause of *Moses's* silence respecting them is obvious; he knew the difficulty of conceiving how their destruction could be accomplished in their proper element, on which the most tremendous storms and hurricanes are matters of sport and pastime to them; therefore he took the wiser part in passing them over in silence, as having no existence in the scale of beings. This consideration proves, that whatsoever the deluge might have been, the destruction of the animal creation *was not universal*; then suffer us to ask, in justice to the rest of the devoted animals, what exemption this peculiar race was intitled to, that they did not participate in the general wreck?

wreck?—God's justice, mercy, and providence are equal to all, "a sparrow falls not to the ground unnoticed of him"—therefore it should seem, that the spirits animating the inhabitants of the waters, should at that period have been *less guilty* than the other terrestrial species; but that that might not have been the case, we shall shew presently, and demonstrate, that the seeming partial favor of Providence for that race can be only accounted for from the doctrine of the Metempsychosis.

141. Let us suppose, for argument-sake only (making a large allowance for the liberal genius of travellers), that every nation in the world retains a tradition of a deluge, yet this by no means invalidates the opinion that that of *Moses* was only local and partial.—Men had sinned, although probably not in equal degree, nor at the same period of time, in every region of the habitable world, and therefore all might merit the chastisement of God, some at one time, and some at another; therefore why may we not suppose, that he was pleased to make use of a similar mode of punishment to them all at different periods:—thus, in our own times, we see some nations suffer under earthquakes, storms, inundations, and pestilences,

Silences, &c. at one time, and others at another; and thus all nations may have retained a tradition of a deluge; universal as to each particular, but strictly and properly speaking, local only.—On this probable surmise we need no longer puzzle ourselves with the difficulty of peopling *America* either with man or beasts, or any of those numerous islands which lie very far detached from any continent, and yet at their first discovery were found populous and flourishing in both.—But leaving this disputed point of the universality of *Moses's* deluge, as many others have done before us, just as we found it, and as one of those occult events in which mankind will never universally concur, we will suppose it to have been precisely and minutely as *Moses* has described it.

142. Then it follows, that the souls of every being were ousted of their mortal habitation for a space, except those which animated the marine forms. Now, by *Moses's* shewing, God attributes no evil or wickedness to any of the brute creation; nor to the myriads of *infant innocents* struggling under the bitter pangs of death in that dreadful catastrophe; and yet *these* suffered indiscriminately, and in common with *guilty man*.  
Now,

Now, ye divines, philosophers, sages, and moralists of the world! account for this general and undistinguished ruin of animal life, consistent with our ideas of *a just and merciful God*, upon any other hypothesis than that of the *Metempsychosis of Bramah*, and ye shall be to us more than our *Magnus Apollo*.—On the principles of this doctrine alone, those two divine attributes of the Deity stand confessed, and vindicated, whether applied to an universal, or partial deluge on the earth, or to any other marks of his displeasure:—death, to which man was doomed at the deluge, was no more than he was subject to before; but the destruction being so general, made it more signal: the measure of man's iniquity was more than full, it ran over; and God seemed determined, at one tremendous blow, to try if terror would not in future operate more powerfully upon them than his goodness had done. The brutes, animated by the same delinquent spirits, although under other mortal forms, had been equally guilty in their former transmigration of man, and therefore justly suffered; the infant human race were taken off, and the term of the spirits probation, with that of their parents, cut short, as the severest stroke of God's displeasure to man.—The fish, although exempted for the present from their share of

the general calamity, yet partook of its consequences equal with the rest, in their future course of transmigration through other mortal forms, from the dire change in the nature of this habitable globe, whose delightful surface became rugged and inhospitable; its pure circumambient atmosphere, so essential to health and longevity, became vitiated; which, with other new and injurious phenomena in nature, contributed to shorten the date of animal life. — Then pestilence, famine, earthquakes, tempests, inundations, &c. became instruments in the hands of God for the chastisement of the delinquent spirit's second apostacy: and thus man brought upon himself accumulated *natural evils*, in consequence of his moral transgressions; oppression, war, ambition, and their cruel effects, in the hands of those spoilers of mankind *called heroes*, were instigated, as before shewn, by *another mover*.

143. We have said above, that the cutting short man's *term of probation* was the severest stroke of God's displeasure; for he alone knows how many direful vicissitudes, and variety of irksome forms the *delinquent soul* must pass through, before it receives the grace of re-entering the *human form*, for a new combat betwixt vice and virtue. — The *Egyptians*, according to *Herodotus*, fix

the

the precise term of three thousand years between the spirit's banishment from the human form, and its regaining that state of probation, from which only they can hope to transmigrate to heaven. In this opinion they were followed by *Pythagoras*, who averred his spirit animated the mortal form of *Euphorbus*, slain at the siege of *Troy*.—The Bramins affix no precise space of time for the completion of this event; and teach only, that the *delinquent spirit* passes through eighty-eight mortal forms, the species appointed by God alone; so that, according to this doctrine, the space may be long or short, in proportion to the longevity or quick decay (consistent with the common course of nature) of the mortal bodies it is doomed to animate. That the determined space assigned by the *Egyptians*, was void of any solid foundation, and an innovation on the original doctrine of the Metempsychosis, appears from the consideration of the uncertain term between the dissolution of the human form, and the spirit's being allowed the grace of re-entering *any mortal form at all*:—Thus THE ETERNAL ONE, speaking in the text of *Brahmab*, part 2d, p. 55.—“ But it shall be,—that if the rebellious debtah do not benefit of my favor in the eighty-ninth transmigration of *mburd* (man) according to the powers

" wherewith I will invest them ;—thou,  
 " *Sieb*, shalt return them for a space into the  
 " *onderab*, and from thence, after a time  
 " which I shall appoint, *Bistnoo* shall re-  
 " place them in the lowest *boboos* of punish-  
 " ment and purgation for a second trial :—  
 " and in this wise shall they suffer, until, by  
 " their repentance and perseverance in good  
 " works during their eighty-ninth transmi-  
 " gration of *mburd*, they shall attain the ninth  
 " *boboos*, even the first of the seven *boboos* of  
 " purification.—For it is decreed, that the  
 " rebellious *debtah* shall not enter the *mahab*  
 " *surgo*, nor behold my face, until they have  
 " passed the eight *boboos* of punishment, and  
 " the seven *boboos* of purification.”—Now  
 it is most rational to conclude, that the term,  
 or space and degree of the spirit's sufferings,  
 both before it is permitted to enter any mortal  
 body, and during its imprisonment therein,  
 are (conformable to infinite justice and  
 mercy) proportioned to its greater or lesser  
 degree of guilt, in its *lapsed state of probation*  
 in the human form.—This being the case,  
 how greatly incumbent is it not on man-  
 kind, to exert with vigor that portion of  
 God's divine spirit with which he is en-  
 dowed, that he may rise from this *gracious*  
*state of trial*, to those mansions of bliss still  
 kept open for him ; the more especially as  
 he has a moral certainty, that should his own  
 powers

wers (from impeding causes to which he  
ands self-subjected) prove insufficient, there  
*an invisible angelic aid* ready to second and  
port his pious endeavors.

## FIFTH AND LAST GENERAL HEAD.

44. It may be remarked, that there are Fifth Ge-  
neral Head. points of *Brahm's* doctrine, respecting state of the spirit, after the dissolution of the human body; *the first*, its residence in *space in the onderah*, the seat of darkness and anguish, before it is suffered to assume any mortal form at all;—*The second*, state of purification, when by a life of duty and virtue, during its previous state of probation, it ceases from its mortal transgressions.—We need not expatiate on temporal pecuniary trade and advantages the church of *Rome* makes of *the first* of these doctrines; the leaders of that church will answer before a supreme and *visible* judge, for that, and the multitude of other gross and extravagant principles of *theology*, by which they pervert the pure doctrines of Christ, and mislead the people committed to their charge; from whom the God, and his worship, are as effectually banished, as ever they were from the *Canaanites, Egyptians, and Tyrians* of old.

—But this by the bye; nor should we have been provoked to these reflections, had we not so lately been an eye-witness of the corruptions, idolatries, vicious parade, and legerdemain of that mother-church of Europe.—That there is an intermediate state of the spirit's purification between its deliverance from the human body, and its admission to the presence of God, is the opinion of all divines and philosophers; and countenanced by the Christian system: no wonder then, that these two points of doctrine should have so universally obtained, when it appears, that they hold a rank amongst the *primitive truths*, revealed to the apostate angels, when doomed to take the mortal forms upon them, and are consequently relative tenets of the Metempsychosis.

145. The doctrine of the spirit's purification is evidently founded on the rational conclusion, that its various and many defilements contracted in the flesh, render it an object unworthy of admission to God, or of the society of those pure beings who had not known pollution, until it undergoes a perfect depuration; to accomplish which, it was necessary it should pass through *seven regions* or stages of purification, according to the text of *Brahma*: matter

matter, we know, when grossly soiled, cannot be sufficiently cleansed *at once*; but will require the frequent reiteration of the same process; and thus we may conceive of the soul: but why precisely *Seven* gradations of cleansing, we will not pretend to explain, nor is it a matter of much importance.— It is reasonable to imagine, that the spirit's passage through these *seven* pure regions is retarded, or expedited, in proportion to the stains it had contracted during its abode in the flesh, and the degree of its *original* transgression; for we have no solid reason for thinking, that the apostate angels all equally sinned; the *first* movers to sedition and rebellion being certainly *most* culpable.— That *seven* was a mystical number with all antiquity appears beyond all doubt: God rested on the *Seventh* day according to *Moses*; the universe is divided by astronomers into *seven* primary planets; the *seven* angels, and the *seven* vials of the *Revelations*; the *seven* wise men; the *seven* wonders of the world; the *seven* divisions, or *parts of the world*, according to *Zoroaster*, specified in the *voyage of the curious*, and industrious *Monsieur de Perron*; wherein the reader, if he has nothing better to do, may amuse himself with the rhapsodies, and theological dreams of that legislator of the *Perians*; and when he has done, we

dare promise him he will not find either his heart or his understanding much enlightened:—The *seven heavens*, and the *heaven of beavens* so frequently mentioned by the Jewish *Rabbis*, and by *Mahammed*, and the *Arabian* doctors, so correspondent with *Bramah's seven celestial regions of purification*, and the *mahab surgo*, or supreme heaven; and it is pretty plain, that *Mahammed*, whose olio, or hodge-podge of religion, was composed from every system then extant, borrowed his *seven heavens*, and *heaven of beavens*, from the *Bramins*.

146. Respecting the dissolution or destruction of the universe, or fifteen boboons of punishment and purification, *Bramah's* doctrine differs from all others; in that he teaches, the destruction of the *first eight* will precede that of the *last seven*; at the destruction of the *first*, he marks the final day of judgment, but his text will speak better for him than we can.—“ When “ all was hushed! THE ETERNAL ONE “ said,—It shall be—that, when the space “ of time, which I have decreed for the “ duration of the *Dunneahoudah*, and the “ space which my mercy has allotted for “ the probation of the *fallen debtah*, shall “ be accomplished by the revolutions of “ the *four Jogues*—in that day, should there

" be any of them, who, remaining repro-  
 " bate, have not passed the eighth *baboon*  
 " of punishment and probation, and have  
 " not entered the ninth *baboon*, even the  
 " first *baboon* of purification ; — thou,  
 " Sieb, shalt, armed with my power,  
 " CAST THEM INTO THE ONDERAH  
 " FOR EVER.—And thou shalt then de-  
 " stroy the eight *baboons* of punishment,  
 " purgation and probation, and THEY  
 " SHALL BE NO MORE.—And thou, *Bistnoo*,  
 " shalt yet for a space preserve the seven  
 " *baboons* of purification, until the *debtah*,  
 " who have benefited of my grace and  
 " mercy, have by *thee* been purified from  
 " their sin : — and in the day when that shall  
 " be accomplished, and they are restored  
 " to their state, and admitted to my pre-  
 " sence, — thou, Sieb, shalt then destroy the  
 " seven *baboons* of purification, and — THEY  
 " SHALL BE NO MORE." — Thus, accord-  
 ing to *Bramah*, as God has constructed the  
 first eight regions for the reception, pu-  
 nishment, and probation of the apostate  
 angels ; so, when the term allotted for its  
 duration, and *their* trial, expires, and the  
 remaining reprobates are plunged into the  
 place of darkness and anguish, these eight  
 regions becoming useless, their form is de-  
 tined for destruction, whilst the other seven  
 are yet to be preserved for the gracious pur-  
 poses expressed in the text.

147. This partial destruction of part of the universe carries nothing with it, incongruous to the wisdom and goodness of God, but rather exalts both.—Of all the numerous spheres or subdivisions of the fifteen primary boboons of *Bramah*, fabricated for the reception of the myriads of apostate beings, no mortal can know how many still exist in their original form, or what changes they may not have undergone;—many of them scattered through the vast expanse, may have been long (for aught we know to the contrary) reduced to their primitive *chaos*, without being missed by us, notwithstanding our busy, prying, artificial optics, to explore what does not belong to us; which researches only afford us futile matter of conjecture, whereon to found imaginary planetary systems; the one exploded, as soon as birth is given to another with more plausible appearances; thereby drawing off man's wisdom and attention from matters of more immediate and important concern to him.—Man has nothing to do in this world, if he keeps his talents properly employed, *but to explore himself*, and secure his immortal part (at its exit from the body) from future mortal chains, either in the brute or human forms.—Had that profusion of wisdom, and divine powers in man, which has in all.

all ages been squandered away in the pursuit of non-essentials, been applied to its proper objects ; the *primitive truths* of his salvation would not have lain so long hid from him, nor he so long been a stranger to his real state and relative nature.

148. The ancient *Gentoo*s celebrated the anniversary of their birth with solemn fasts and thanksgiving, succeeded by a feast of joy : this they did, upon the pious reflection, that the spirit had ceased from its transmigrations through the brute forms, and had attained to its state of probation in man ; and upon this principle it was, that they celebrated in like manner the birth of their children. — We likewise celebrate the birth of our children, and theirs, and our own anniversaries ; but alas ! in a very different manner, and upon very different considerations ; — the man who celebrates a *birth-day*, upon any other principle than that of the *Metempsychosis*, does it either from the incentives of folly, pride, self-love, and vanity, or from interested views of succession ; motives, all most unworthy of a rational being : for man, *abstractedly considered*, has, God knows, little cause for pluming himself, or celebrating and rejoicing for an event which introduces him into a life fraught with many evils, inevitable, or

of his own procuring ; so that the best of us would more sensibly commemorate the day of his nativity, as the poet *Dryden* makes *Marcus Antonius*, in double pomp of sadness ; but, — when we consider the same event with a retrospect to the Metempsychoisis, and behold an offending angelic being freed from the brutal mortal chains, and entering into a state wherein, by progressive degrees, he arrives to the full exercise of his divine intellectual powers, and is enabled thereby to re-ascend to those regions of bliss, which he had too justly forfeited, — then he may with well-grounded reason annually celebrate so gracious an incident with pious praise and thanksgiving, and temperate social joy and festivity ; whether ourselves, or any connected to us, are the objects : — otherwise, a ceremonial of this kind must appear to every thinking being, an empty parade of vain-glory ; and a mark of unaccountable infatuation, repugnant to common sense.

CON-

## C O N C L U S I O N.

149. We have now, candid reader, brought our five General Heads to a close ; in the discussion of which, our chief aim has been the restoring to mankind those essential PRIMITIVE TRUTHS, on which his real state and nature originally existed, and still exists ; and on a due regard to which, his temporal and spiritual happiness ever did, and ever must depend ;—but yet, our task is not finished ; it remains, that we discipline the principal subjects of our labor, and draw them together in one compact body, that they may thereby acquire more strength and influence than they possibly can, scattered as they are, at such a distance from each other, as the nature of our disquisition required : it is also requisite that we obviate some objections and difficulties attending our general system, which have not yet been noticed, although we know they will start up against us, in prejudiced, narrow, and self-interested minds ;—but *these* are no less the objects of our benevolence, than the more enlarged and enlightened : we shall then

then conclude with a few persuasive reflections, that will naturally rise from our subject.

150. With all humility we conceive, that we have proved beyond the power of refutation, 1st, That *original sin* took its rise in heaven, and that we have no grounds to look for it in the transgressions of *Adam* and *Eve*, or any where else. — 2dly, That man and beast are either animated by the apostate angels, or, — that they are nothing — a mere vegetative portion of matter in the creation, and that their existence at all, as intelligent beings, can only rationally be accounted for, from the pure doctrine of the *Metempsychosis*. — 3dly, That the brute creation was not made either for the use or dominion of man, in the sense he has been pleased to adopt and practise. — 4thly, That man, by murdering and eating the brute animals, was guilty of a manifest violation of his creator's commands, and of his own original nature. — 5thly, That those unnatural violations, with the auxiliary force of intoxicating potations, proved the source on earth of all evil, both physical and moral; producing the second defection from God of the angelic delinquents in their mortal form of probation in man, and thereby affording *Satan* an open field, and full scope, for

for all his diabolical purposes against the species.—6thly, That man has *no chance* for setting Satan at defiance, and for subduing the universal depravity of the species, and restoring piety and morals, and consequently *no chance* for salvation, but by putting a total stop to those two (or rather three, including murder) primary vices:—cut off the root, and the branches will necessarily perish; hereby the *primitive age* would be restored, and a reform in morals would probably restore also the globe to its pristine beauty and natural fertility as before urged.—7thly, That it rests on the *Clergy* of all nations to begin this general reform, for reasons before given,

151. We are sensible that there are many tribes amongst the inhabitants of every kingdom on the globe, who will be more deeply affected than others, should our general system of reducing mankind to their primitive regimen take place. Upon the return of moral rectitude into the world, laws would become useless, and consequently lawyers, and their mischievous train of retainers, will have no employment.—Physicians and their coadjutors, upon the restoration of the human body to its original nature, will, in the second generation at

at least, have no friendly disease for their support. -- Wine-merchants, distillers, brewers, vintners, dealers in spirituous liquors, cooks, (those dangerous instruments of luxury, disease and death) and butchers, &c. will all be turned a-drift, and be forced to seek for other means of subsistence. When we become, *bona fide*, Christians, the art and destructive practice of war would cease to be the bane of mankind, and the inoffensive brute creation ; and a numerous race of able-bodied beings, who have hitherto been employed only to work out the perdition of the species, would contribute to their support and maintenance, by being employed in the cultivation of the lands of the state they belong to ; a work they would most certainly prefer to the trade of spilling the blood of their fellow-creatures, *they know not why*, or in support of the tyranny and wanton ambition of others.

152. Respecting the first of the two learned professions, it has long been the opinion of wise men, *that laws*, which were at first intended for the security of *property* and *peace*, are, by a strange fatality in the course of human affairs, become the greatest cause of manifold grievances to the subjects of all nations, and the great fomentors of *discord* -- the

the cause of this general perversion is best known to the learned professors; whilst the effects are felt only by their clients: and yet we think it is no very difficult task to account for, and explain this seeming paradox.—That there is a litigious, craving, Satanic spirit in man, that too generally takes the rule and guidance of his actions, we believe no one will be hardy enough to dispute with us: this unhappy disposition is encouraged by the chicane of the laws, and the address of *making black appear white, and white black*; but far be it from us to impute these evils to the professors of the law, or to any defect in the laws themselves, which can only be justly applied in the first instance to the client's litigiousness, who deservedly suffers when *that spirit* will not allow him to submit the decision of any matters in dispute to two or three of his rational neighbors. The one half of mankind subsist and grow opulent by the stupidity, wickedness, and folly of the other: man is man's natural prey; and he that has the best talents will be best fed.—Be this as it may, we think, when our system takes place, mankind will not suffer any great loss by the demolition of this learned tribe.—It is said of a wise Emperor, when on a visit to this and a neighboring kingdom,

P where

where he attended *the courts of justice*, "that  
 " he declared he had but two lawyers in  
 " his kingdom, and that he would *hang up*  
 " *one of them as soon as he got home.*" Our  
 historians record one of our parliaments that  
 obtained the title of *the holy parliament*, be-  
 cause—*there was not one lawyer that had a*  
*seat in it.*—But these are sentiments and  
 suggestions most unworthy, and can be only  
 excused by the savageness and barbarity  
 of those times.

153. Touching the second of the learned  
 professions, it has ever been a moot point,  
 whether it has not, at all times, and in all  
 nations, been rather injurious than benefi-  
 cial to mankind; and it has been esteemed  
 a mark of the best regulated governments,  
 where the fewest of this tribe have been tol-  
 erated: but this must have been in barba-  
 rous times too.

154. With regard to the next six tribes  
 upon the list, and their confederates, we,  
 in Christian charity, congratulate them up-  
 on the inexpressible joy and comfort they  
 must experience, upon the near prospect of  
 being freed from that daily load of guilt  
 which must oppress and be a heavy weight  
 upon their consciences, *for poisoning their*  
*fellow-*

fellow-subjects: an unhappy necessity this, which they labor under, in order to suit their liquors and eatables to the vitiated taste of their customers.—As the professors of these *crafts* are generally men skilled in *cunning devices*, we earnestly recommend them to turn their genius to the improvement of their country's manufactures and agriculture, in which necessary branches hands are wanting: moving in these salutary spheres, they would become an universal benefit and honor to their country; whereas hitherto they have only been the dangerous instruments of destruction to their species.—But now, they will (some of them at least) be the happy instruments of increase in every species of grain, so essential to the life of man; and thereby make some atonement for the immense quantities consumed in fiery distillations, compositions, and potations, calculated for no other purpose but to burn out, *with wicked speed*, the thread of human life.

155. Respecting *the butchers*, who merit a paragraph to themselves, as being a tribe for whom we find ourselves more deeply concerned than for all the rest put together, because—*humanity* and *tender feelings* being their peculiar characteristic, what must they not endure, at finding themselves un-

der the fatal necessity of daily, nay hourly, shedding torrents of innocent blood, to gratify the unnatural appetites of man?—We solemnly protest, that we think there are no species of mankind more the objects of commiseration;—we have known many of the most conscientious among them deeply and piously lament, that ever *the trade* of killing and butchering the animal creation was transferred from *the priesthood*, by whom it was first set up.—But we trust the time is not far distant, when we shall be able to felicitate their being relieved from their *sanguinary task*, for which we are most sensible they entertain a well-rooted and righteous aversion:—when that happy day arrives, we warmly recommend to them to *turn bakers*, for which *craft* an increase of professors will be much wanted; and, to atone in some degree for the deluges of innocent blood they have spilt, we earnestly intreat that they will put a stop—*to the adulteration of bread*, that necessary staff of life.—In recompence for the present difficulties and inconveniencies which every one of these tribes will be liable to at their first setting off from their old track, we will start one suggestion of comfort, which will be applicable to them all, and to all mankind;—whatsoever property they may be possessed of when our general system commences,

commences, it will be preserved to them for the noble purposes of support for themselves and families, and to distribute in acts of charity and benevolence to their poor neighbors: for now they will no longer be under the temptation, nor be stimulated to any desire of gormandizing and guzzling their substance away in what is too commonly, but erroneously, termed *good living* and *good fellowship*; terms vague and unmeaning, as we hourly see them the source of the deepest miseries to multitudes of individuals, whom we behold reduced from opulence to penury and want by this mode of *evil living* and *evil fellowship*.

156. Having thus obviated and removed, we hope to the satisfaction of our readers, the few foregoing difficulties which seemed to obstruct our conclusion, we think it necessary to add, *that woman, that great mover of man*, whose *true* characteristics are sobriety, mercy, delicacy, and tenderness, will prove the strongest support to the Reverend Clergy in the reform of those two (three we should say again) deadly vices we are meditating to abolish; and this for many other reasons than barely the consideration of those amiable qualities just enumerated, although these cannot fail of their due influence.—On the principles of the Me-

tempſchofis they will have a purer enjoyment and amusement in their favorite animals, when it proceeds from, not only rational, but pious motives ; an intellectual felicity they have never yet tasted — in this way ; — they will have the unspeakable pleasure of imagining, upon solid grounds, that the spirits which now animate their favorite lap-dogs, cats, parrots, squirrels, monkeys, &c. &c. *beretofore* animated the form of a beloved friend, tender parent, husband, brother, child, lover, &c. and their extravagant (and now irrational) fondness for these animals will then appear to be founded on principle : — mankind also, by their humane example, will cherish the brute creation, and become their defenders, in place of murdering them for sport and pastime, and then devouring them ; a sport and pastime still *more inhuman*.

157. We have hitherto spoken to mankind in general, but we now, with all humility and deference, address ourselves to the inhabitants of **GREAT BRITAIN** and **IRELAND**, but more particularly to their clergy of every denomination. — As you, Most Reverend, Right Reverend, and Reverend Sirs, are justly celebrated for your profound learning and abilities ; and (what is much more to your honor and glory) distinguished

stingished for the sanctity of your lives and manners above any body of priesthood in the known world; so it is the more incumbent on you to stand forth to that world, as the first champions for the universal restoration of morals; and by your example to suppress those capital vices, which are the only incentives to debauchery of every species, in every rank of mankind; the great fountain from which the torrent of immorality overflows all bounds, and must soon overwhelm us all, unless the timely check of some powerful dam be erected against it. — This has been the language of all times; divines have preached, moralists have wrote, for successive ages, but all in vain: immorality still acquired fresh force. Is not the reason of this failure most obvious? — the *direful causes* of this general depravity have never been attended to. — The soul (as before urged) reasons, and moves in conformity to the present state of the organs and fluids of the body which it animates, and from which it receives its powers of action: this is evident from frequent instances of idiots and insanity: when the organs and fluids are irritated, and reduced to any unnatural state, the soul loses, in a proportionate degree, its freedom and rational active powers; their influence on each other is invariable and reciprocal:

reciprocal: hence it is, that mankind by the use of *unnatural* aliment, may be justly said to have been in one uninterrupted state of *delirium* from the expiration of the primitive age; therefore it is no wonder that all reasoning is cast away upon beings whose intellectual faculties are disordered, and in no capacity of receiving it:—mankind must be first brought to their senses, before reason, or your pious exhortations, Reverend Sirs, can possibly operate upon them; but this once accomplished, they will then be open to every salutary discipline both of divines and moralists: but this most desirable state can be only obtained by the immediate prohibition of all animal food, and intoxicating drinks, as before often (but not too often) forcibly urged: until this is done, the daily marks of God's displeasure, in his visitations of pestilences, storms, inundations, famines, and earthquakes, brought to our very doors, and your spiritual remonstrances will have none effect.—This being manifestly the case, and as the indulgence of any sensual appetites ought not to stand in competition with the present and future salvation of the souls committed to your care and guidance, you will, Most Reverend, Right Reverend, and Reverend Sirs, no longer give a sanction by your practice

accuse to daily murders and vices, which have proved the bane of mankind in all ages, to the present hour; but nobly sustain the superior character you have so worthily acquired, by presenting yourselves as the first great example of reformation.

158. As it has evidently been the general course of God's providence, *that a righteous nation shall be happy*, it is no marvel that the inhabitants of the globe should have been, from the earliest accounts of time to the present, plunged in distractions, and visited by dire calamities; for none have been righteous, no not one; at least to perseverance.—The whole continued history of the Jews affords a striking instance in point: whilst they walked in righteousness, *they prospered and were happy*; when they deviated from that path, they were punished, by God's withdrawing from them his immediate protection, and leaving them a prey to their enemies, which we conceive to be his usual mode of punishment; for, as to the portrait of him exhibited by *Moses, Jeremiah, Isaiah, Samuel*, and others of the prophets, who represent him as a being subject to the passions of *revenge, wrath, hatred, and violence*; we cannot help concluding they exceeded their commissions, and *humanized* their God to an unpardonable

able degrees, to cover their own sanguinary dispositions and views: therefore we cannot prevail on ourselves to pay a compliment to the veracity of those prophets, at the expence of our God;—for we cannot consistently conceive that God can be endued with any passions but those of *love* and *pity*, without derogating from his *divine nature*: when he finds it necessary to punish us for our offences, in hopes of turning us to our duty, it is not done from motives of *revenge* and *wrath*, but those of *love*; accompanied by commiseration for our blindness and folly—whom the Lord loveth he chastiseth.—In the above predicament stood the *primitive Hindoos*, who subsisted for a long series of ages in holiness, peace, tranquillity, and happiness; but in process of time, although they still kepe themselves free from the stains of murdering and eating their fellow-creatures, and the use of fascinating drinks; yet, by blending idolatrous worship with that due only to the true God, and their neglect of the *primitive truths* bequeathed to them by their inspired prophet and legislator *Bramah*; they, in the end lost the protection of God, who gave them up a prey to intestine divisions, and to the Mahomedan invaders. Thus also it is recorded of the *primitive Scythians*, whose extreme purity in morals and manners pro-

cured them the protection of God, but a deviation from that state of purity left them at last open to the successful invasions of many nations.—These signal instances, with many more which might be cited to the same purpose, prove, that no nation can expect or hope to prosper, or be happy, but by *persevering* in righteousness; and that the stake, although great, may be easily won.

159. Piety and Virtue, with tears and loud laments, call out for a reform throughout all the earth!—Reformation must begin somewhere.—*Europe*, the most enlightened portion of it at present, presumptuously usurps the title of *CHRISTIAN*, until she exert all her powers to effect this great work:—the way is cleared for her, —the reign of superstition and fanaticism are nearly extinct,—the *cursed spirit* of religious persecution (that wicked weapon in the hands of *Satan*) is laid,—philosophy has enlarged the minds of the superior ranks of people, and a dawn of unprejudiced reason begins to shine upon the inferior, leaving them open to the reception of truth, when conveyed to them free from unintelligible mysteries.—*Great Britain* stands in the first rank of religious reformers; she has now an opportunity of taking the lead to *Europe* in the reform and restoration of morals.

rals,— All reforms which men may meditate in matters of religion, are purely ideal and vague; and will prove, alas! no reform at all, but a mere pretence to one, without a reform in morals; as faith without works will assuredly stand us in little stead.—

*Great Britain* and her respectable clergy have it now in their power to shine forth in celestial lustre, *a new star of guidance* and instruction to *Europe*; and, by the reflection of her example, to enlighten the rest of the world:—in order to this, we most anxiously recommend the consideration of this most important of all subjects TO THE BEST OF KINGS AND MEN, and to the Legislature and people of *Great Britain* and *Ireland* in general; but—our first hope rests on the pious example and preaching of our Most Reverend, Right Reverend, and Reverend Pastors: by their unwearied endeavors, we doubt not but we shall soon see effectually (although not literally) verified, the spirit of that remarkable prophecy of the famous wandering *Jew*, recorded in the *Turkish Spy*, which conveys a suggestion so greatly honorable to the British nation \*.

160. As a reform in spiritual matters (as above hinted) without a previous reform of

\* Vide *Turkish Spy*, vol. vii. p. 216.

morals,

morals, as the state of human nature now stands, is, as it were, beginning at the wrong end of things; so, when our Reverend Clergy observe, that, by a return to *natural* aliments, the return of reason and morals make a rapid progress amongst their countrymen; then will be the happy time to make a thorough reform in the ceremonials and principles of religious worship; for then, and not before, will they be in a proper frame of mind to receive it; their bodies being temperate and cool, their souls will not be inflamed nor excited to irregular and violent passions or desires; but in their place calm and unclouded reason and rectitude will take the rule.—Our Reverend Pastors will then doubtless abolish, not only the use of the *Atbanafian* Creed, but the *Nicene* also, and correct that commonly called The Apostles.—They will pay some regard to the injunctions of *Christ*, who says, “ But when ye pray, do not use *vain repetitions*, as the *Heathens* do, for they think they shall be heard by *much speaking*,” and cut short the tedious tautology and worrying of the Deity in the course of the Liturgy, and leave not the smallest semblance of polytheism in any part of our worship.—They will studiously garble the unintelligible *Thirty-nine Articles of Faith*,

*Faith, and correct the modes of ordination and absolution; and no longer swear to the belief and observance of tenets which they neither can, or do believe or observe; nor presume to be endued with powers which they know they have not, and which they also know belong to no being on earth.*—

*These, and many more dregs of Paganism, and Popery, which we still erroneously retain, they will assuredly cast away from us; and thus—on the whole, we should become a new people: by quick gradations the pure spirit of Christ's doctrines would take root in our hearts; power would no longer constitute the rule of justice; the primitive truths and the primitive age would be restored; mankind, who has from that period hitherto been, by nature, principle, and practice, *very devils*, would revert to a perfect sense of their original dignity and angelic source, and no longer disgrace it; all jarring sects would be reconciled; peace and harmony would return to the earth; an effectual stop would be put to the carnage of man and brute; and all united, would produce a *sure and happy transmigration to eternity.*—*

**GREAT BRITAIN AND IRELAND** would blaze out as *the torch of righteousness* to all the world; her nations would prosper; her people be happy; their *pious flame* would be

*caught*

caught by their neighboring states, and from thence be spread over the face of the whole earth; and THE KINGDOM OF SATAN WOULD BE NO MORE.

161. We are most sensible, that in this age of dissipation, infidelity, and sensuality, our labors and system will be deemed by the dissolute and unthinking part of mankind, utterly chimerical and impracticable: be it so; it is not from those we expect a reform; our hopes rest on the efforts of the many, who, although they swim with the current of vice, have yet *at heart* a reverence for the sublime truths of religion and morality, and would gladly join in stemming the tide, howsoever they are, by a fatal complacency, borne down by the prevailing torrent of folly and fashion: would *these* but exert their powers in the cause of virtue; *those* would soon be ashamed of being out of *the mode*.—The marks of the divine displeasure which hovers round us are tremendous! we know not how soon they may light upon us; therefore let us, by a general reform, effectually deprecate the “pestilence that walketh in darkness,” and thereby excite our God to “give his “angels charge over us.”

162. Thus

162. Thus we have finished a Dissertation, begun from no other motives but *the glory of God, and the present and future good of all mankind, and the rest of the animal intelligent beings* :—it must be allowed that our attempt is laudable, howsoever imperfect the execution.—And now we take our final leave of the Public, to whom some apology is due, for the tardy performance of our engagement, owing to unavoidable hindrances, as, bad health, a necessity for change of climate, &c.

163. We could have swelled the size of our book with the addition of many more learned quotations and notes, from ancient and modern productions, to illustrate and support our system; but, as we benefit not ourselves in any shape by the sale of our publications, so we have studiously avoided taxing the Public for the emolument of our bookseller.

164. Before we put an absolute FINIS to our work, we think some apology is also due to those individuals amongst our readers, who, either from a weak mind, hard head, or soft and tender conscience, may possibly be offended with some parts of our doctrines which bear a tendency so diametrically opposite to the sensual passions and

and appetites of one class, and to others so repugnant to the *opinions* they have imbibed in the early stages of life, which they have been taught to cherish, and look upon as orthodox and established articles of *faith*:— to such we only recommend, that they would endeavor to enlarge their *intellectuals*, by divesting their souls of *all prejudice*, and thinking for themselves; and then we rest assured that we shall stand exculpated from *all intention of offence*.—We have already had occasion, more than once, to assert, that our great and leading motive for this *Essay* was the *revival* of the **PRIMITIVE TRUTHS**, as the only sure basis for the restoration of morals and true religion; and with this principle we close: conceiving, at the same time, that our laudable endeavors must share the same fate with those of others (much more equal to a task of this nature) and prove abortive of the end proposed, whilst a common error in the political institutes of all nations subsists, namely, the provision of penal laws for the public punishment of **VICE**, without establishing laws for the encouragement and public reward of **VIRTUE**.—The principles of shame, and thirst of applause, so firmly implanted in every human breast, seem to have been utterly neglected, whilst they might, in the hands of a wise legislator or administration, be converted to the most fa-

latory purposes of every well-governed state:—Some *universal causes* there must be, why every age proves more depraved than the last: some of the most fatal we have occasionally marked in the body of our work, but the political error above noticed is not amongst the least—The tendency of all human laws seems calculated, not to make mankind *better*, but to prevent their growing *worse*: how ineffectual all penal laws have proved to answer this partial purpose, every day's experience evinces; and yet we persevere without varying our system, although thereby we tacitly give up the cause of humanity; declaring in effect, that *human nature* is incapable of amendment, without trying whether in fact it is so, or not.—God himself has pointed out a short institute of laws for man's example, which man has never yet followed; he has decreed *punishment* for sin, and *rewards* for righteousness: man punishes evil actions, but rewards not good ones, by any established laws: herein God proves himself a *just judge*, and man shews himself an *unjust one*, by leaving virtuous actions to their own reward in this life, in the breast only of the possessor, which, *in general*, proves but a weak excitement to universal practice.—All government is supposed to have taken its rise from parental authority: although the just parent, in imitation of God, chastises

the faults of his children, yet he rewards them for being good, notwithstanding duty, and their own interest, prompt them to be so, for their own sakes.—Hence it is most obvious, that in the established laws of all nations, legislators have deviated from the invariable œconomy of GOD, as well as from the first maxims of human government in the world, in punishing crimes, without establishing laws, either *pecuniary* or *honorary*, or both, for the reward and encouragement of *virtue*, in whatsoever objects or lights she may appear.—Herein *also*, we would stimulate the legislature of our country to take the lead to Europe: let *virtue* be *honored* and *rewarded* by authority, and vice would soon fall into *disesteem*, as *unprofitable*.

We make no apology to the Public for the *matter* of our *Essay*, but as many inadvertencies may have escaped us in the execution, respecting want of strict connection, diction, &c. for these we rely on the good-nature and indulgence of the learned world:—we have wrote from the full conviction of our heart and understanding; therefore, should our stile sometimes appear too dogmatic and dictatorial, we hope (the cause considered) candor will kindly overlook it.

Milford Haven, near Haverford West,  
South Wales, 1st Nov. 1770.

F I N I S.





N.T.











